THE

USE AND ABUSE

OF

FREE-MASONRY.

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THE USE AND ABUSE OF FREE-MASONRY;

A WORK of the greateſt UTILITY

TO THE

BRETHREN OF THE SOCIETY,

TO

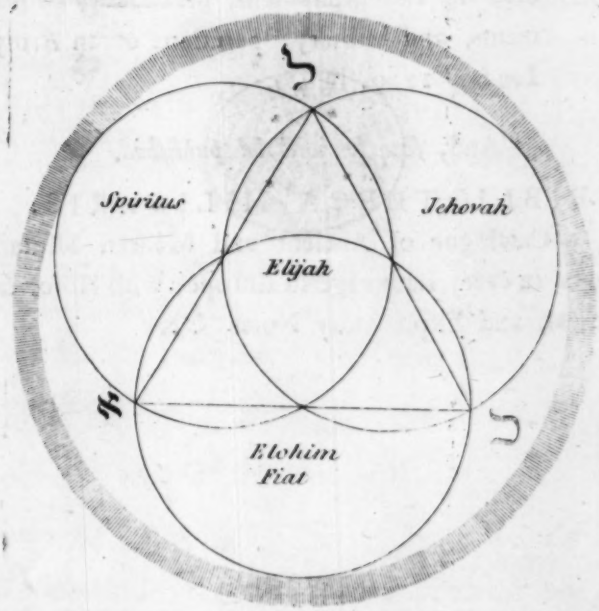
MANKIND IN GENERAL,

AND TO THE

LADIES IN PARTICULAR.

BY CAPT. GEORGE SMITH,

Inſpector of the Royal Military Academy at Woolwich;
Provincial Grand-maſter for the County of
Kent; and R. A.



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TO

HIS MAJESTY

FREDERICK THE SECOND,

KING OF PRUSSIA,

MARGRAVE

Of Brandebourg,

ARCH-CHAMBERLAIN AND PRINCE ELECTOR

Of Nether Sileſia;

SOVEREIGN PRINCE

Of Orange, Neufchatel and Valengin;

DUKE

Of Gueldre, of Magdebourg, Cleves, Juliers, Bergue, Stettin, Pomerania, the Caſubes, and Vandales, of Mecklenbourg, *as alſo* of Croſne;

BURGRAVE

Of Nurenbourg;

PRINCE

Of Halberſtadt, of Minde, Camen, Vandalia, Surein, of Ratzebourg, Eaſt Frieſland, and Meurs;

COUNT

Of Hohenzollern, of Ruppin, of the Mark, of Ravenſbourg, Hohenſtein, Tecklenbourg, Suerin, Lingen, Bühren, and Leerdam;

LORD

Of Ravenſtein, of Roſtock, Stargard, Lauenbourg, Bütau, Arley, and Breda, &c.

PROTECTOR OF FREE-MASONS.

May it pleaſe your Majeſty,

AS FREE-MASONRY flouriſheth more, is more reſpectable, and more ſucceſsful in the vaſt empire of *Germany*, in the kingdoms of *Great Britain* and *Ireland*, than in any other part of the globe; to whom

whom then can a treatiſe on the ROYAL ART be more juſtly dedicated, than to the two firſt Maſons in *Europe*; the KING OF PRUSSIA, *Protector of the Society*, and *His Royal Highneſs the* DUKE OF CUMBERLAND, *Grand-maſter?*

As the author had the honour to learn the firſt rudiments of war in *your Majeſty*'s ſervice, during ſeven inſtructive campaigns, and is connected with ſome of the moſt ancient and noble families in the *Pruſſian* dominions; is thereby induced to offer this work as a tribute of his unfeigned duty and reſpect to the greateſt of Kings, to the moſt valiant of Heroes, the greateſt Philoſopher, Poet, and Politician the world ever beheld.

THAT *your Majeſty* may long reign over ſo warlike, ſo happy, and ſo hoſpitable a people, is the ſincere wiſh of

Your MAJESTY's

moſt obedient

humble ſervant,

GEORGE SMITH.

Royal Military Academy,
20th June 1783.

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TO HIS

ROYAL HIGHNESS

HENRY FREDERICK,

DUKE of CUMBERLAND and STRATHERN,

EARL OF DUBLIN,

RANGER of WINDSOR GREAT PARK,

ADMIRAL of the WHITE SQUADRON,

AND

KNIGHT of the Moſt Noble Order of the GARTER;

Preſent GRAND-MASTER of MASONS in *England.*

May it pleaſe your Royal Highneſs,

TO whom can a treatiſe on *Free-maſonry* be more properly inſcribed, than to your ROYAL HIGHNESS, who preſides over the Society in *England?* a Society calculated to inſpire the

the human heart with principles of the moſt exalted benevolence, and to improve it in the practice of every ſocial virtue, cannot, in ſtrict propriety, be ſaid to derive any additional merit from the reputation of an individual, however converſant in the myſtical knowledge of the *Royal Art*; yet, when we behold our firſt offices filled by kings, princes, and nobles in every nation, we cannot but be ſenſible, that our principles and practice are thereby ſtrongly recommended to the favourable opinion of thoſe, who are not yet ſufficiently inſtructed in them by their own experience.

THE appointment of your ROYAL HIGHNESS to the firſt Maſonic office in the world, created in me a particular

pleaſure

pleaſure, as well as our numerous Brethren, and alſo a ſtrong deſire to teſtify our ſatisfaction at ſuch an event. Hence I truſt, that the honourable appellation I bear in the Society, will induce you to eſteem this declaration of my ſentiments, which might otherwiſe be regarded as preſumption, in the light of a becoming mode of expreſſing my duty and unfeigned reſpect to your ROYAL HIGHNESS.

As heaven, Sir, has inſpired you with a peculiar regard for the arts and ſciences; and as you not only ſtudy them in theory, but frequently condeſcend to honour the practical part (in which *Free-maſonry* is included) with your preſence and particular favour, I am thereby encouraged to lay myſelf, and the

the following work, at your ROYAL HIGHNESS's feet; and at the ſame time beg leave to expreſs my unfeigned veneration for your perſon, being with the moſt profound reſpect,

Your ROYAL HIGHNESS's
moſt obliged,
and moſt obedient
humble Servant,

GEORGE SMITH.

WOOLWICH,
20th June 1783.

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PRE-

PREFACE.

TO men ſincerely intereſted in the welfare of ſociety and of their country, it muſt be particularly agreeable to reflect on the rapid progreſs, and general diffuſion of the *royal art* through almoſt every part of the habitable world; for, where learning and civility is found, there *maſonry* alſo flouriſhes; and in particular within the preſent age, has taken ſure footing in *Great Britain.* Whatever may be the caſe in ſome other kingdoms of *Europe*, *Aſia*, *Africa*, and *America*, we, in this iſland, may boaſt of our ſuperiority to thoſe illiberal prejudices, which not only cramp the genius, but as it were ſour the temper of man, and diſturb all the agreeable intercourſe of ſociety. Among us, *Free-maſonry* is no longer confined within the ſchools of the philoſophers, or the courts of princes, but, like all the greateſt advantages which heaven has beſtowed on mankind, it is become as univerſal as it is uſeful.

THIS general diffuſion of *maſonic knowledge* is one effect of that happy conſtitution of government, which towards the cloſe of the laſt century was confirmed to us, and which conſtitutes the peculiar glory of the nation. In other countries the great body of the people poſſeſs little wealth, have little power, and conſequently meet with little reſpect; except among the extenſive body of *Free-maſons*, who are not only a moſt reſpectable community, but are univerſally eſteemed in all foreign parts; in *Great Britain* the people are opulent, have great influence, and claim of courſe a proper ſhare of attention, except among the *ſociety*, where very little regard is paid them, owing to their inferior rank in life and abilities. To their improvement in the *maſonic art*, therefore, men of letters have lately directed their ſtudies; as the great body of maſons, no leſs than the dignified, the learned, or the wealthy few, have an acknowledged title to be amuſed and inſtructed. Books are of little uſe in the ſcientific part of maſonry, but they are the grand out-lines of *maſonic morality*, and the ſuperſtructure of the noble art. Hence, to promote and advance this improvement, is the principal deſign of this pre-

preſent undertaking. No ſubject appears more intereſting than this we have choſen, and none ſeems capable of being handled in a manner that may render it more generally uſeful.

THE knowledge of *Free-maſonry*, or to ſpeak more extenſively, the knowledge of the maſonic world, and of its inhabitants; its uſe and abuſe, its riſe and progreſs, will be explained in this work, or at leaſt promiſe the beſt aſſiſtance for attaining this knowledge.

IN the execution of our deſign, we have all along endeavoured to obſerve order and perſpicuity. Elegance we have ſacrificed to brevity. Happy to catch the leading features which diſtinguiſh the characters of Freemaſons, and by a few ſtrokes to hit off, though not completely to finiſh, the picture of the ſociety in ancient and modern times.

WHAT has enabled us to compriſe ſo many ſubjects within the narrow bounds of this work, is the omiſſion of many immaterial circumſtances, which are recorded in other performances of a ſimilar kind, and of all thoſe incoherent accounts or deſcriptions which, to

the diſgrace of the human underſtanding, ſwell the works of maſonic authors; though the falſity of them, both from their own nature and the concurring teſtimony of the moſt enlightened and beſt informed travellers and hiſtorians, be long ſince detected.

As to the particular part of the work, we have been more or leſs diffuſe, according to their importance to us as *men*, as *maſons*, and as ſubjects of *Great Britain*. Our own country, in both reſpects, deſerved the greateſt ſhare of our attention. *Great Britain*, though ſhe cannot boaſt of a more luxuriant ſoil or happier climate than many other countries, has advantages of another and ſuperior kind, which make her the delight, the envy, and the miſtreſs of the world: theſe are the equity of ſome of her laws, the freedom of her political conſtitution, and the moderation of her religious ſyſtem. Hence, with regard to *Freemaſonry* in the *Britiſh* empire, we have been ſingularly copious.

NEXT to *Great Britain*, we have been moſt particular upon the other ſtates of *Europe*; and

and always in proportion as they preſent us with the largeſt field for maſonic reflection. By comparing together our accounts of the *European* nations, an important ſyſtem of practical maſonic knowledge is inculcated, and a thouſand arguments will appear in favour of a mild region, a free government, and an extended, unreſtrained commerce.

EUROPE having occupied ſo large a part of our volume, *Aſia* next claims our attention; which, however, though in ſome reſpects the moſt famous quarter of the world, offers, when compared to *Europe*, extremely little for our entertainment in *maſonic reſearches*. In *Aſia*, a ſtrong attachment to ancient cuſtoms, and the weight of tyrannical power, bears down the active genius of *Free-maſonry*.

IN *Africa* the human mind ſeems ſo much degraded below its natural ſtate, conſequently *maſonry* has made but a ſlow progreſs in that vaſt extent of country, a country ſo immerſed in rudeneſs and barbarity, as to be in a manner deprived of all arts and ſciences, without which the human mind remains torpid and inactive, diſcovering no great variety in manners

ners or character. A gloomy ſameneſs almoſt every where prevails, except among the *European* factories, with whom *maſonry* flouriſhes.

AMERICA, whether conſidered as an immenſe continent, inhabited by an endleſs variety of different people, or as a country intimately connected with *Europe*, by the ties of commerce, government, and friendſhip, has not been any-ways backward in promoting and eſtabliſhing *Free-maſonry*, as the great number of lodges teſtify.

HAVING thus treated on the hiſtory and antiquity of Free-maſonry in the four grand diviſions of the globe, we next proceed to inveſtigate the manner of laying the foundation ſtone of Free-maſons Hall, its dedication, completion, government, and furniture, *&c.* The comprehenſiveneſs of Free-maſonry, its defence againſt all foreign and unjuſt attacks, together with a general vindication, demands our next attention. Laſtly, we treat on maſonic ſecreſy, oaths, lodges, furniture, apparel, jewels, *&c.* together with maſonic hieroglyphics, and the ancient and modern reaſons why the ladies have never been admitted into the

the ſociety, cloſing the hiſtory with maſonic charity.

THUS maſonry has withſtood the ravages of the times, unſhaken, unpolluted, and without the leaſt variation in its ſecrets, cuſtoms, and uſages; when even the tombs and monuments, ſtructures raiſed by maſonic hands, which ſhould perpetuate our memories, are crumbled into duſt; and the proudeſt pyramid of them all, which wealth and ſcience have erected, has loſt its apex, and ſtands obtruncated in the traveller's horizon. Kingdoms and provinces, and towns and cities, have they not had their periods? and when thoſe principles and powers, which at firſt cemented and put them together, have performed their ſeveral revolutions, they fall back. Where is *Troy*, and *Mycenæ*, and *Thebes*, and *Delos*, and *Perſepolis*, and *Agrigentum?* What is become of *Nineveh*, and *Babylon*, of *Cyzicum*, and *Mitylenæ?* the faireſt towns that ever the ſun roſe upon, are now no more; the names only are left, and thoſe (for many of them are wrong ſpelt) are following themſelves by piece-meals, to decay, and in length of time will be forgotten; but *Free-maſonry* will

will remain, ſurvive, and flouriſh until time is no more.

HENCE, in treating of ſuch a variety of ſubjects, ſome leſs obvious particulars, no doubt, muſt eſcape our notice. But if our general plan be good, and the out-lines and chief figures ſketched with truth and judgment, the candour of the learned, we hope, will excuſe imperfections which are unavoidable in a work of this limited kind.

GEORGE SMITH.

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ERRATA.

Page 61, line 26, *for* under mild, *read* under the mild.
158, 21, *for* annua, *r.* annual.
222, 12, *for* Glaſgow, *r.* Glogow.
315, 5, *for* ſymboliſation, *r.* ſymbolization.
361, 2, *for* objections, *r.* obligations.
362. 7, *for* of, *read* for.

To the PUBLIC.

THOSE Gentlemen who have honoured my work by their ſubſcriptions, will be pleaſed to excuſe my not printing their names; the liſts being ſo very imperfect, and ſeveral gentlemen in the country having neglected to ſend theirs, added to the neceſſity I was under to publiſh before the prorogation of parliament, will, I hope, be a ſufficient excuſe.

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THE USE AND BENEFIT OF SOCIETY IN GENERAL.

THAT man is a being formed for ſociety, and derives from thence his higheſt felicity and glory, needs no proof; nay, indeed, the hiſtory of mankind might well be conſidered as the hiſtory of ſocial life; perpetually and invariably tending more and more to perfection. If we duly conſider man, we ſhall find him a ſocial being; and in effect, ſuch is his nature, that he cannot well ſubſiſt alone: for out of ſociety he could neither preſerve life, diſplay or perfect his faculties and talents, nor attain any real and ſolid happineſs.

SOCIETY naturally reſults from population, and government is a part of the ſocial ſtate.

From conſidering the few wants that men have, in proportion to the reſources which nature affords them; the little aſſiſtance and happineſs they find in the civil ſtate; in compariſon of the wants, pains, and evils they accumulate in it; their inſtinct for independence and liberty, common to them with all other living beings, together with a number of reaſons drawn from their natural conſtruction; for, conſidering all theſe things, it has even ſometimes been doubted, whether ſociability was ſo natural to mankind as it has generally been thought to be.

But, on the other hand, the helpleſſneſs and duration of man's infancy; the nakedneſs of his body, not covered either with hair or feathers; the tendency of his mind to perfection, the neceſſary conſequence of the length of his life; maternal fondneſs, which is increaſed with cares and fatigues; which after it has carried the child in the womb for nine months, ſuckles it, and bears it in its arms for whole years; the reciprocal attachment ariſing from this habit between two beings that relieve and careſs each other, the numerous marks of intercourſe in an organization, that adds

adds to the accents of the voice, common to ſo many animals, the language of the fingers, and of geſtures that are peculiar to the human race; natural events, which in a hundred different ways may bring together, or reconcile wandering and free individuals; accidents and unforeſeen wants, which oblige them to meet for the purpoſes of hunting, fiſhing, or even of defence; in a word, the example of ſo many creatures that live in herds, ſuch as amphibious animals and ſea-monſters, flights of cranes and other birds, even inſects that are found in columns and ſwarms: all theſe facts and reaſonings ſeem to prove, that man by his nature tends to ſociability, and he is the ſooner diſpoſed to enter into it, as he cannot populate much under the torrid zone, without being collected into wandering or ſedentary tribes; nor ſpread himſelf much under the other zones, without aſſociating with his fellow creatures, for the prey and the ſpoils which the wants of food and cloathing require.

Had not the God of nature intended man for ſociety, he never would have formed him ſubject to ſuch a variety of wants and infirmi-

ties. This would have been highly inconſiſtent with divine wiſdom, or the regularity of omniſcience: on the contrary, the very neceſſities of human nature unite men together, and fix them in a ſtate of mutual dependence on one another. For ſelect the moſt perfect and accompliſhed of the human race, a *Hercules* or a *Sampſon*, a *Bacon* or a *Boyle*, a *Locke* or a *Newton*, nay we need not except even *Solomon* himſelf, and ſuppoſe him fixed alone, even in this happy iſland, where nature, from her bounteous ſtores, ſeems to have formed another *Eden*, and we ſhould ſoon find him deplorably wretched; and by being deſtitute of a ſocial intercourſe, deprived of every ſhadow of happineſs.

THEREFORE for the eſtabliſhment of our felicity, Providence in its general ſyſtem with regard to the government of this world, has ordained a reciprocal connection between all the various parts of it, which cannot ſubſiſt without a mutual dependence; and from the human ſpecies, down to the loweſt parts of the creation, one chain unites all nature. This is excellently obſerved, and moſt beautifully

tifully deſcribed, by a late celebrated poet, in the following lines:

God in the nature of each being founds
Its proper bliſs, and ſets its proper bounds;
But as he form'd a whole, the whole to bleſs,
On mutual wants built mutual happineſs.
So from the firſt eternal order ran,
And creature link'd to creature, man to man.

Under theſe circumſtances, men muſt of neceſſity form aſſociations for their comfort, friendſhip, and defence, as well as for their very exiſtence. Had revelation been ſilent on this head, yet we might by the mere light of nature have eaſily diſcovered it to be our duty to be kindly affectionated one to another. No ſyſtem can be more agreeable to the common ſentiments of mankind, nothing built upon ſurer terms of equity and reaſon, than that I ſhall treat my fellow creature with the ſame candour and benevolence, with the ſame affection and ſincerity I ſhould expect myſelf. It is true, this was not delivered in expreſs words till the time of *Moſes*, nor ſo fully explained and underſtood as at the coming of the prophets. Yet we have great reaſon to

believe

believe that it was the firſt law revealed to *Adam*, immediately upon his fall, and was a genuine precept of uncorrupted human nature. That every one is naturally an enemy to his neighbour, was the malevolent aſſertion of a non-maſonic philoſopher, *Hobbes:* one who vainly thinking himſelf deeper verſed in the principles of man than any before him, and having miſerably corrupted his own mind by many wild extravagancies, concluded, from ſuch acquired corruption, that all men were naturally the ſame. How to reconcile a tenet of this kind with the juſtice and goodneſs of a ſupreme being, ſeems a taſk too difficult for the moſt learned perſon to execute; and what that gloomy philoſopher of *Malmeſbury* was contented barely to lay down, without the leaſt ſhew of argument in its defence. That God ſhould be a being of infinite juſtice, creating us in a neceſſary ſtate of dependence on, and at the ſame time bring us into the world with inclinations of enmity and cruelty towards each other, is a contradiction ſo palpable, as no man can aſſert conſiſtently with a reverential notion of his divine Maker. And were there no ſufficient proofs againſt it, even

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from our imperfect ideas of the Creator, the very laws of nature would confute it.

By the law of nature, I would be underſtood to mean, that will of God which is diſcoverable to us by the light of reaſon without the aſſiſtance of revelation. Now nothing is more evident than this grand maxim, that whatever principles and actions have an inſeparable connection with the public happineſs, and are neceſſary to the well-being of ſociety, are fundamental laws of nature, and bear the ſtamp of divine authority.

This will evidently appear from the following conſideration: when the *grand architect of the univerſe* had, with the greateſt wiſdom and moſt exact proportion, formed this globe, and repleniſhed it with every thing neceſſary for life and ornament, he laſt of all created *man*, after his own image, enduing him with rational and immortal powers, adequate to the preſent and future happineſs for which he was deſigned.

But though he found himſelf in Paradiſe, where every thing abounded for his ſuſtenance and delight, yet for want of a creature of the ſame rational nature with himſelf, his felicity was incomplete; ſo much did the innate ideas of ſociety poſſeſs and influence the human mind from its firſt exiſtence, that the higheſt enjoyments without participation were taſteleſs and unaffecting;

(Our grandſire Adam, *e'er of* Eve *poſſeſt,*
Alone, and e'en in paradiſe unbleſt,
With mournful look the bliſsful ſcene ſurvey'd
And wander'd in the ſolitary ſhade;
The Maker *ſaw, took pity, and beſtow'd*
Woman, *the laſt, the beſt reſerve of God!)*

A ſtrong proof that even in the original ſtate of human nature, ſelfiſh and narrow principles had no ſhare; and that to communicate bleſſings was to increaſe them. To gratify his wiſhes, enlarge his mind, and eſtabliſh his happineſs, which before was very imperfect, God created an helpmate for him. *Woman, his laſt beſt gift*; thereby enabling him to exchange the ſolitary for the ſocial life; an imperfect for a perfect bliſs! Now the human mind

mind began to expand; a new chain of ideas and affections ſucceeded; its joys were increaſed, and its wiſhes accompliſhed. Theſe diſpoſitions were continued with the ſpecies, and *man* has ever ſince had recourſe to *ſociety*, as an eſſential means to humanize his heart and meliorate the enjoyments of life.

But, alas! he being created *free* in the exertion of the faculties, both of body and mind, and theſe faculties being vitiated by ſin in our firſt parents, the taint became hereditary, and ſoon broke out in ſymptoms which foreboded deſtruction to the peace and happineſs of the world. *Cain* furniſhed an early and terrible inſtance of the truth of this aſſertion, when of the firſt two brothers that ever were on earth, one fell a victim to the envious fury of the other, and demonſtrated that a train of new paſſions had taken poſſeſſion of the human heart. Envy, hatred, and revenge now made their firſt appearance, and bloodſhed and diſcord followed. Ties of conſanguinity firſt cemented mankind; but after the ſons of *Noah* had rendered the earth more populous, and the confuſion of languages had

ſeparated one family from another, vice and impiety boldly raiſed their heads. Therefore to remedy theſe dreadful evils, and avert their conſequences, the uniting various men and different orders, in the bonds of friendſhip, ſeemed the beſt and ſureſt method; and was indeed the greateſt and moſt effectual defence againſt the univerſal depravity of corrupted human nature: it was here alone protection could be had, from the attacks of violence, or the inſinuations of fraud, from the force of brutal ſtrength, or the ſnares of guilty deſign.

FURTHER to promote theſe ends, and ſecure ſuch bleſſings, laws were now neceſſarily introduced for the ſafety and advantage of every individual; and of their good effect, we in this nation ought to be better judges than the whole world beſides, for ours, we may extol, as St. *Paul* expreſſes himſelf, in confidence of boaſting.

IF we confine ourſelves to particular parts of *ſociety*, and treat on bodies of men, who, though members of, and ſubordinate to the general ſyſtem, unite themſelves into diſtinct com-

communities, for their own immediate advantage, and relatively for the public benefit, we ſhall find ſome entering into ſuch aſſociations upon different views, and to anſwer various purpoſes. We of this nation in particular fear no enemy at our gates, though at preſent ſo much boaſted of, nor no violence from our neighbours, and I hope no treachery from our friends or brethren; but aſſemble with men of ſimilar opinions and manners, not out of neceſſity for the preſervation of our lives; but to render them more beneficial to others and pleaſing to ourſelves; by enabling us to perform thoſe duties, and afford that aſſiſtance to each other in a united capacity, which as individuals we were unable to do.

To this kind of aſſociations, I ſhall confine myſelf in the following work; and ſhall treat on the *uſe and abuſe* of the ancient inſtitution of *Free and Accepted Maſons* in particular; an eſtabliſhment founded on the benevolent intentions of extending and confirming mutual happineſs, upon the beſt and trueſt principles of moral and ſocial virtue.

For among many inſtances of the above truth, apparent to every intelligent perſon, let us reflect, that in all ſocieties and governments there are ſome indigent and miſerable, whom we are taught to regard as objects of our compaſſion and our bounty; it is therefore our indiſpenſable duty, both as men and as *Free Maſons*, to aid ſuch with our counſel, commiſerate their afflictions, and relieve them in their diſtreſs.

'Tis what the happy to th' unhappy owe,
For what man gives, the gods on him beſtow.

This principle is the *bond of peace*, and the *cement of true maſonic affection.* Free-maſons eſteem it as a virtue of the moſt diffuſive nature, not to be confined to particular perſons, but extending to the whole human race; to adminiſter aſſiſtance to the needy is their higheſt pride and their utmoſt wiſh, eſtabliſhing friendſhip and forming connections, not by receiving, but conferring benefits. As ſoon might the builder alone work through each tedious courſe of an edifice without the aſſiſtance of his fellow-craftſmen, as poor, helpleſs, un-

unaſſiſted man toil through each chequered ſtage of human life.

THE Almighty has therefore furniſhed men with different capacities, and bleſſed them with various powers, that they may be mutually beneficial and ſerviceable to each other; and indeed, wherever we turn our eyes and thoughts, we ſhall find ſcope ſufficient to employ thoſe capacities, and exerciſe thoſe powers, agreeable to the celebrated maxim of the great *Socratic* diſciple, *that we are not born for ourſelves alone.*

THAT we may not be too much elevated with the contemplation of our own abundance, we ſhould conſider, no man comes into this world without imperfections; that we may not decline being ſerviceable to our fellow-creatures, we ſhould reflect, that all have their portions for improvements; that we may not be remiſs or reluctant in good offices, we ſhould remind ourſelves, however affluent our fortunes may be, we are not entirely independent of others, and where much is given, much will be required; we are commanded to be fruitful in good works; and

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throughout the whole creation we ſhall find no precedent for inutility or indolence; for he that contributes neither ſtudy, labour, or fortune to the public, is a deſerter to the community. All human affections, if directed by the governing principle of reaſon, tend to promote ſome uſeful purpoſe. *Compaſſion*, if properly exerted, is the moſt beneficent of all human virtues, extending itſelf to a greater number of objects, exciting more laſting degrees of happineſs, than any other. Some affections are indeed more fierce and violent, but their action, like a ſudden exploſion of prepared military combuſtibles, is no ſooner begun than its force is ſpent.

The rational, the manly pleaſure, which neceſſarily accompanies *compaſſion*, can only be known to thoſe who have experienced its effects; for who ever relieved the indigent, and did not at the ſame time receive the higheſt gratification? To ſee a fellow-creature labouring in agony and pain, or ſtruggling under the oppreſſive burthen of helpleſſneſs and want, or ſuffering under the inhumanity of law and lawyers, thouſand times worſe than the ravages of war or the barbarian's cruelty,

elty, preſently raiſes pity in the human breaſt, induces us to ſympathize with the object in his diſtreſs and misfortunes, and inſpires us with the tender maſonic diſpoſitions of *charity* and kind aſſiſtance.

If our pleaſure was to be eſtimated in proportion to its extent and duration, that of doing good muſt rival and outſhine all others the mind is ſuſceptible of, being both from its nature, and the variety of objects on which it acts, greatly ſuperior to the fleeting and unſatisfactory enjoyment ariſing from the ſatiſfying our ſenſual appetites. Hence *compaſſion*, both on account of its duration, from its pleaſing effects, and its unbounded utility to the world, ought to be highly valued and duly cultivated by all who conſult their own felicity, or the proſperity and intereſt of that country, ſociety, or people to which they belong.

It would be abſurd to dwell longer on this head, as I am addreſſing a ſociety who in every age, from the earlieſt times to this preſent day, have been juſtly celebrated for their diſintereſted liberality, and whoſe proceedings have been conſtantly directed by the deſires

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of doing good to, and promoting the happineſs of every individual.

FROM the above conſiderations, the neceſſity of conſtituting particular ſocieties, is ſtrikingly obvious: for next to the veneration of the ſupreme Being, the love of mankind ſeems to be the moſt promiſing ſource of real ſatisfaction. It is a never-failing one to him, who, poſſeſſed of this principle, enjoys all the means of indulging it; and who makes the ſuperiority of his fortune, his knowledge, or his power, ſubſervient to the wants of his fellow-creatures. It is true, there are few whoſe abilities or fortunes are ſo adapted to the neceſſities and infirmities of human nature, as to render them capable of performing *works* of *univerſal beneficence*, but a *ſpirit of univerſal benevolence* may be exerciſed by all; and the bounteous Father of nature has not proportioned the pleaſure to the greatneſs of the effect, but to the greatneſs of the cauſe. Here let not my meaning be miſtaken, I would not be underſtood to inſinuate that we are abſolutely ſo obliged to be bountiful, that nothing will excuſe us; for it is an univerſal maxim among *Free-maſons*, that, *juſtice muſt*

precede

precede charity; and except where the exigencies of the diſtreſſed call for immediate relief, we ſhould always recollect our abilities, and our natural connections and debts to the world, whenever our diſpoſitions may prompt us to beſtow any ſingular bounty. And give me leave to obſerve, it is not the idle, indolent, extravagant, or unworthy, but the induſtrious and deſerving, though diſtreſſed brother, who has a juſt title to our extraordinary beneficence and charity; a circumſtance that ought always, and on all occaſions to direct the exertion of the above virtue.

HAVING thus, in ſome meaſure, deduced the nature and real neceſſity of *ſociety*, and in a great meaſure ſhewn the duties incumbent upon us as members of it; may we as men and upright *Free-maſons* faithfully diſcharge the duties of our various ſtations in the *ſociety*; and above all, be ever ready to do to others as we could in their circumſtances reaſonably wiſh to be done unto.

THEY who move in a higher ſphere, have indeed a much larger province wherein to do good; but thoſe of an inferior degree will be

as eminently diſtinguiſhed in the manſions of bliſs (if they move regularly, and if they are uſeful members of ſociety) as the higheſt. He who performs his part beſt, not he who perſonates an exalted character, will meet with applauſe. For the moon, though ſhe borrows her light from the ſun, alſo ſets forth the glory of God; and the flowers of the field declare a providence equally with the ſtars of the firmament.

To conclude then, let me exhort all my worthy brethren to be diligent in the cultivation of every moral and ſocial virtue, for ſo long only do we act conſiſtently with the principles of our venerable inſtitution. Then what has been ſaid, though on an occaſion far more important to mankind, may not improperly be appropriated as the badge of our reſpectable order. By this ſhall all men know that you belong to the brethren, if your hearts glow with affection (not to *Maſons* alone, but) to the whole race of mankind. And well, indeed, may ours be called a happy inſtitution! whoſe ſupreme wiſh is founded on the trueſt ſource of felicity, and whoſe warmeſt endeavours are ever exerted in cementing the

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ties of human nature by acts of benevolence, charity, and ſocial affection: and who, amidſt the corruption and immorality of the latter ages, have maintained their aſſemblies, their genuine principles, and unſullied reputation acquired and eſtabliſhed in the firſt.

WHILST qualities like theſe direct your proceedings and influence your actions, *Freemaſonry* muſt ever be revered and cultivated, by the juſt, the good, and the exalted mind, as the ſureſt means of eſtabliſhing peace, harmony, and good will amongſt men.

ANTIQUITY OF FREE-MASONRY IN GENERAL.

THE antiquity and great utility of this noble and moſt praiſe-worthy ſociety being generally acknowledged in moſt parts of the habitable world, it would be as abſurd to conceive it required any new aids for its ſupport, as for him who has the uſe of ſight to demand a proof of the apparent riſing and ſetting of the ſun. Nevertheleſs, I ſhall lay before my readers ſome uſeful ſtrictures on the origin, nature, and deſign of this moſt uſeful inſtitution; and with certainty, though with prudent reſerve, confute and avert the many ſhameful and idle falſhoods, which have for ages paſt, and at preſent, been induſtriouſly propagated by its enemies, the better to inform the candid and well meaning, who might not know how to inveſtigate the truth,

truth, or may want leiſure, capacity, and opportunity for that purpoſe.

WITH this view I have made it my buſineſs for many years to collect a great number of paſſages from writers eminent for their learning and probity, where I thought they might ſerve to illuſtrate my ſubject. The propriety of ſuch proceeding is too obvious to need any apology.

AND here permit me to obſerve, that the brighteſt titles ſuffer no diminution of luſtre; nay, that nobility itſelf derives diſtinction from the ſupport and countenance of an inſtitution ſo venerable. For if *antiquity* merits our attention, and demands our reverence, Where will the ſociety be found, that hath an equal claim? *Free-Maſons* are well informed from their own private and interior records, that the *building of* Solomon's *Temple* is an important æra, from whence we derive many myſteries of our art. Now, be it remembered, that this great event took place above a thouſand years before the *Chriſtian æra*; and conſequently more than a century before *Homer*, the firſt of the Grecian poets, wrote; and

and above five centuries before *Pythagoras* brought from the Eaſt his ſyſtem of *truly maſonic* inſtruction, to illuminate the Weſtern world.

But, remote as is this period, we date not from thence the commencement of our art: for though it might owe to the wiſe and glorious king ſome of its many myſtic forms and hieroglyphic ceremonies, yet certainly the art itſelf is coeval with man, the great object of it. Nay, it may be well ſtiled coeval with *creation*; when the *ſovereign Architect* raiſed on maſonic principles the beauteous globe; and commanded that *maſter-ſcience Geometry* to lay the planetary world, and to regulate by its laws the whole ſtupendous ſyſtem, in juſt, unerring proportion rolling round the central ſun!

If our firſt parent and his offspring had continued in the terreſtrial paradiſe, they would have had no occaſion for mechanic arts, or any of the ſciences now in uſe; *Adam* being created with all thoſe perfections and bleſſings, which could either add to his dignity, or be conducive of his real welfare.

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In that happy period he had no propenſity to evil, no perverſeneſs in his heart, no darkneſs or obſcurity in his underſtanding: for had he laboured under thoſe maladies, he would not have been a perfect man, nor would there be any difference betwixt man in a ſtate of innocence, and in a ſtate of degeneracy and corruption. It was therefore in conſequence of his wilful tranſgreſſion that any evils came upon him; and having loſt his innocence, he in that dreadful moment, forfeited likewiſe his ſupernatural lights, and infuſed knowledge, whereby every ſcience (as far as human nature is capable of) was rendered familiar to him without the tedious labour of ratiocination, requiſite to make men even of the greateſt abilities, whoſe ideas after all remain weak and imperfect.

From this remarkable and fatal æra, we date the neceſſity and origin of *ſciences*. Firſt aroſe *divinity*, whereby was pointed out to fallen man, the ways and will of God, the omnipotence and mercy of an offended creator. Then *law*, for no ſooner had *Adam* tranſgreſſed the divine command, than we find him cited to appear before the *Almighty Judge*.

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When ſelf-accuſed, after hearing his defence, ſentence was pronounced upon him. The *royal art* was beyond all doubt coeval with the above ſciences, and was carefully handed down by *Methuſelah*, who died but a few days before the *general deluge*, and who had lived 245 years with *Adam*, by whom he was inſtructed in all the myſteries of this ſublime *ſcience*, which he faithfully communicated to his grandſon, *Noah*, who tranſmitted it to poſterity; and it has ever been preſerved with a veneration and prudence ſuitable to its great importance, being always confined to the knowledge of the worthy only, or ought ſo to be. This is confirmed by many inſtances, which men of reading and ſpeculation (eſpecially ſuch as are of *this ſociety*) cannot ſuffer to eſcape them.

At firſt mankind adhered to the leſſons of nature; ſhe uſed neceſſity for the means, urged them to invention, and aſſiſted them in the operation. Our primitive fathers, ſeeing the natural face of the earth was not ſufficient for the ſuſtenance of the animal creation, had recourſe to their faithful tutoreſs, who taught them how to give it an artificial

face, by erecting habitations and cultivating the ground; and theſe operations among other valuable effects led them to ſearch into, and contemplate upon the nature and properties of lines, figures, ſuperficies, and ſolids; and by degrees to form the ſciences of *geometry* and *architecture*, which have been of the greateſt utility to the human ſpecies. Hence we were firſt taught the means whereby we might attain practice, and by practice introduce ſpeculation.

FROM the *Flood* to the days of king *Solomon*, the liberal arts and ſciences gradually ſpread themſelves over different parts of the globe; every nation having had ſome ſhare in their propagation; but according to their different manners, ſome have cultivated them with more accuracy, perſeverance, and ſucceſs than others; and though the *ſecrets* of the *royal art* have not been indiſcriminately revealed, they have nevertheleſs been communicated in every age to ſuch as were worthy to receive them.

BUT I am not at liberty publicly to undraw the curtain, and openly to deſcant on this

this head; it is *ſacred*, and ever will remain ſo; thoſe, who are honoured with the truſt, will not reveal it, except to the truly qualified brother, and they who are ignorant of it cannot betray it.

I SHALL however obſerve, that *this art* was called *royal*, not only becauſe it was originally practiſed by kings and princes, who were the firſt profeſſors of it, but likewiſe on account of the ſuperiority which ſo ſublime a ſcience gave its diſciples over the reſt of mankind.

THIS ſupreme and divine knowledge being derived from the *Almighty Creator* to *Adam*, its principles ever ſince have been, and ſtill are, moſt ſacredly preſerved and inviolably concealed. For as all things in proceſs of time are liable to decay and corruption, the ancient profeſſors wiſely foreſeeing the great abuſes which their exalted myſteries might ſuſtain, if generally made known, determined to confine the knowledge of them only to ſelect brethren, men whom they had found by long experience to be well verſed in the general principles of the ſociety, and who

were eminent for their piety, learning, and abilities.

HENCE it is that a man may be ſufficiently able to acquit himſelf in every teſt that is laid down by our preſent inſtitution, to prove his regular initiation therein, and alſo to ſhew that he is not unacquainted with its general principles, and yet at the ſame time he may be totally ignorant and undeſerving of the more valuable parts of this *ancient ſociety*. Theſe, like the *adyta* of the ancient temples, are hid from the vulgar eyes. It is not every one that is barely initiated into *Free-maſonry*, that is entruſted with all the myſteries thereto belonging; they are not attainable as things of courſe, nor by every capacity: for as our famous Mr. *Locke* juſtly obſerves, (ſpeaking of this ſociety) though all have a right and opportunity (if they be worthy and able to learn) to know all the arts and myſteries belonging to it, yet that is not the caſe, as ſome want capacity and others induſtry to acquire them. Nevertheleſs, ſuch is the real felicity, neceſſarily reſulting from a knowledge and practice of the general principles of this fraternity, as alone was ever found

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ſufficient to entitle it to a preference of all other inſtitutions.

From the earlieſt ages of antiquity, the *royal art* was ever taught with the greateſt circumſpection, not in ſchools or academies to a promiſcuous audience, but was confined to certain families; the rulers of which inſtructed their children or diſciples, and by this means conveyed their myſterious knowledge to poſterity.

After the Flood, the profeſſors of this art (according to ancient tradition) were firſt diſtinguiſhed by the name of *Noachidæ*, or ſons of *Noah*, afterwards by that of *ſages* or *wiſe men* (men inſtructed as *Moſes* in all the wiſdom of the *Egyptians*) *Chaldeans*, philoſophers, maſters in *Iſrael*, &c. and were ever venerated as ſacred perſons. They conſiſted of men of the brighteſt parts and genius, who exerted their utmoſt abilities in diſcovering the various myſteries of nature from whence to draw improvements and inventions of the moſt uſeful conſequences. Men, whoſe talents were not only employed in ſpeculation, or in private acts of beneficence; but who were alſo pub-

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lic bleſſings to the age and country in which they lived, poſſeſſed with moderate deſires, who knew to conquer their paſſions; practiſers and teachers of the pureſt morality, ever exerting themſelves to promote the harmony and felicity of ſociety. They were therefore conſulted from all parts, and venerated with that ſincere homage which is never paid but to real merit; and the greateſt and wiſeſt potentates on earth eſteemed it an addition to their imperial dignities, to be inrolled among ſuch bright ornaments of human nature.

A PRINCIPAL excellence which rendered them famous among men, was *taciturnity*, which in a peculiar manner they practiſed and inculcated, as neceſſary for concealing from the unworthy, what few were qualified to learn, and ſtill fewer to teach.

IN thoſe times, when the preſent rules and maxims of our profeſſion of *Free-maſonry* had their beginning, the minds of men were poſſeſs'd of allegories, emblems, and myſtic devices, in which peculiar ſciences, manners, inſtitutions, and doctrines in many nations were wrapt up. This was an invention of the

the earlieſt ages. The prieſts in *Egypt* ſecreted the myſteries of their religion from the vulgar by ſymbols and hieroglyphics, comprehenſible alone to thoſe of their own order. The prieſts of *Greece* and *Rome* practiſed other ſubtleties by which the art of divination was enveiled, and their oracles were intelligible only to their brethren, who expounded them to the people.

These examples were wiſely adopted for the purpoſes of concealing the myſteries of *maſonry*; like the *Cybil*'s leaves, the ſecrets of the brotherhood would appear to the world as indiſtinct and ſcattered fragments, whilſt they convey to *maſons* an uniform and well connected ſyſtem.

In the forming of this ſociety, which I believe was originally both religious and civil, great regard has been given to the firſt knowledge of the God of nature, and that acceptable ſervice wherewith he is well pleaſed.

This was the firſt ſtage on which our originals thought it expedient to place the foundation of *maſonry*; they had experienced, that

that from religion all civil ties and obligations were compacted, and that thence proceeded all the bonds which could unite mankind in ſocial intercourſe: hence it was, that they laid the corner ſtone of the *edifice* on the boſom of religion.

In the firſt ages of the world, ſcience was in a low ſtate; becauſe the uncultivated manners of our forefathers rendered them in general incapable of that knowledge which their poſterity have ſo amply enjoyed: the profeſſors of the royal art, therefore, found it abſolutely requiſite, to exclude the more unworthy and barbarous part of mankind from their aſſemblies, and to conceal their myſteries under ſuch allegorical figures, as they alone could explain (even with us at this day, it is indiſpenſable to prevent future bad conſequences, by concealing from vulgar eyes, the means uſed to unfold ſuch myſteries) wherefore the greateſt caution was ever obſerved at their meetings, that no unqualified perſon might enter amongſt them; and every method was employed to *tyle* them ſecurely, and conceal the real intent and deſign of their convocations.

In order to render their proceedings more edifying and more extenſively uſeful, *charges* were delivered at certain times, as well for regulating the conduct of the fraternity, as preſerving that mark of diſtinction, which their ſuperior merit juſtly entitled them to.

The ſecond ſtate of *Free-maſonry* is grounded on this period; the *Temple at Jeruſalem* owns the probation of the *craftſmen*. Hence, it is not to be preſumed, that we are a ſociety of men, profeſſing religious principles contrary to the revelations and doctrines of the ſon of God, reverencing a deity by the denomination of the God of nature, and denying that mediation which is graciouſly offered to all true believers. The members of *our ſociety* at this day, in the third ſtage of maſonry, confeſs themſelves to be Chriſtians: the veil of the temple is rent; the builder is ſmitten, and we are raiſed from the tomb of tranſgreſſion. Hence, how Mahometans, Jews, *&c.* can prevail on themſelves to be initiated into this ſociety, is to me a ſurprize. Nevertheleſs I know many of them to be very good *Maſons*.

I HUMBLY preſume it is not to be underſtood, that the name of *Free-maſon*, in this ſociety, denotes that the origin or riſe of ſuch ſociety was ſolely from builders, architects, or mechanics; for at the times in which *Moſes* ordained the ſetting up of the ſanctuary*, and when *Solomon* was about to build the *Temple of Jeruſalem*, they ſelected from out of the people, thoſe men who were enlightened with the true faith, and being full of wiſdom and religious fervor, were found proper to conduct theſe works of piety. It was on thoſe occaſions that our predeceſſors appeared to the world as architects, and were formed into a body, under ſalutary rules, for the government of thoſe who were employed in theſe great works: ſince which period builders have adopted the name of *Maſons*. I am induced to believe the name of *Maſon* has its derivation from a language, in which it implies ſome ſtrong indication, or diſtinction, of the nature of the ſociety; and that it has not its relation to architects. The French word *Maiſon* ſignifies a family or particular race of people. It ſeems as if the name was

* Exodus, ch. 31. v. 2, 7. ch. 36. v. 1, 2.

com-

compounded of Μαω-Σωαν, *quæro ſalutem*; and the title of *Maſonry* no more than a corruption of Μεσωρανεω, *ſum in medio cæli*, or Μαζωθ, *ſigna cæleſtia* †, which conjectures are ſtrengthened by our ſymbols.

The titles therefore of *Maſon* and *Maſonry* moſt probably were derived from the Greek language, as the Greek idiom is adopted by them in many inſtances. The Druids, when they committed any thing to writing, uſed the Greek alphabet; and I am bold to aſſert, the moſt perfect remains of the Druids rites and ceremonies are preſerved in the cuſtoms and ceremonies of *Maſons*, that are to be found exiſting among mankind. My brethren may be able to trace them with greater exactneſs than I am at liberty to explain to the public. The original names of *Maſons* and *Maſonry* may probably be derived from, or corrupted of Μυςήριον, *res arcana*, myſteries, and Μύρης, *ſacris initiatus myſta*, thoſe initiated to ſacred myſteries.

† Job, ch. 38. v. 32. Exod. ch. 11. v. 4, 6.

AFTER this conciſe and general account of the ancient profeſſors of the *royal art*, and and its original names, and the ſublime truths which they were poſſeſſed of, and were by them tranſmitted down to poſterity in the manner before deſcribed, we will proceed to the building of that glorious edifice, at which period *this ſociety* became a regular and uniform inſtitution, under the denomination of *Free and Accepted Maſons*, whoſe cuſtoms and proceedings I ſhall deſcribe, as far as I am permitted.

THOUGH the Almighty and eternal *Jehovah* has no occaſion for a temple, or houſe to dwell in, for the heaven of heavens is not capable of containing his immenſity, yet it was his divine will, that a *tabernacle* ſhould be erected for him in the wilderneſs by *Moſes*, and afterwards a *temple*, by *Solomon*, at *Jeruſalem*, as his ſanctuary; both of which were to be conſtructed, not according to human invention, but after the pattern which the Lord himſelf had given. The whole model of the *tabernacle* was ſhewn to *Moſes* on mount *Sinai*;

Sinai *; and the pattern of the *temple* was alſo given to *David* by the hand of the Lord, and by him delivered to *Solomon* his ſon †.

THE *tabernacle* might be conſidered as the palace of the moſt High, the dwelling of the God of *Iſrael*; wherein the *Iſraelites*, during their peregrination in the wilderneſs, performed the chief of their religious exerciſes, offered their ſacrifices, and worſhipped God. The *tabernacle* was erected about A. L. 2513. It was 30 cubits in length, 10 in breadth, and 10 in height ‡; it was divided into two partitions, the firſt was called *The Holy Place*, which was 20 cubits long and 10 wide; here was placed the table of *ſhew-bread*, the *golden candleſtick*, and the *golden altar of incenſe*. The ſecond was called the *Moſt Holy Place*, whoſe length was 10 cubits and breadth 10 cubits, wherein, before the building of the temple, the ark of the covenant was kept. The *Moſt Holy Place* was divided from the *Holy Place*, by a veil of very rich cloth ‖, which hung upon four pillars of *Shittim* wood, that were covered with plates of gold.

* Exod. ch. 25. v. 9. † 1 Chron. ch. 2. 8. v. 11, &c.
‡ Cubit = 1 foot, 5.406 inches.
‖ Exod. ch. 26. v. 31. Heb. ch. 9. v. 23.

THE *temple* erected by *Solomon* (which was built after the model of the *tabernacle*) at *Jeruſalem*, had its foundation laid in the year of the world 2992; before Chriſt 1008; before the vulgar æra 1012; and it was finiſhed A. L. 3000; and dedicated 3001; before Chriſt 999; before the vulgar æra 1003. The glory of this temple did not conſiſt in the magnitude of its dimenſions, for though it was twice as long and capacious every way as the *tabernacle*, yet alone, it was but a ſmall pile of building. The main grandeur and excellency were in its ornaments; the workmanſhip being every where exceeding curious, and the overlayings prodigious; it was built of new large ſtones, hewn out in the moſt curious and ingenious manner; its out-buildings, which were large, beautiful, and ſumptuous; but, ſtill more admirable in this majeſtic building, were thoſe extraordinary marks of divine favour with which it was honoured, *viz. The ark of the covenant*, in which was put the *tables of the law*, and the *mercy-ſeat*, which was upon it; from whence the divine oracles were given out, with an audible voice, as often as God was conſulted in behalf of his people; the *Schechinah*, or the *divine preſence*, manifeſted by

by a viſible cloud reſting over the *mercy-ſeat*; the *urim* and *thummim*, by which the high-prieſt conſulted God in difficult and momentous caſes, relating to the public intereſt of the nation; the *holy fire* which came down from heaven upon the altar, at the conſecration; theſe indeed were excellencies and beauties derived from a divine ſource, diſtinguiſhing and exalting this ſacred ſtructure above all others *. *David*, filled with the hopes of building this *temple*, declared his intentions to *Nathan* the prophet †; but this was not permitted him, becauſe his reign had been attended with wars, bloodſhed, and ſlaughter, and he ſtill had to contend with many powerful enemies; but though forbid to execute this divine and glorious work, he made conſiderable preparations for that purpoſe; which having done, and drawing towards his latter end, he aſſembled all the princes and chief perſons of the kingdom, and ordered and encouraged *Solomon* publicly, and in their preſence, to purſue ſuch his intention ‡, and delivered the pattern or ſcheme of all the

* 1 Kings, ch. 18. v. 38. † 2 Sam. ch. 7. v. 1, 3.
‡ 1 Chron. ch. 28. v. 1, 10.

houſes,

houſes, &c.* the courſes of the prieſts and Levites†, and likewiſe the pattern of the *cherubims* ‡, earneſtly exhorting his ſervants, in regard to the tender age of his ſon *Solomon*, who was yet but very young, to yield him their councils and aſſiſtance, in erecting a palace, not deſigned for man, but for the *Lord God*. *David* himſelf gave towards this building of the temple, out of his own treaſures, 3000 talents of gold of *Ophir*, and 7000 talents of ſilver.

THE princes of this kingdom followed the glorious example of their king, and gave 5000 talents and 10,000 drachmas of gold, 10,000 talents of ſilver, 18,000 talents of braſs, and 100,000 talents of iron, as alſo a great many of the moſt precious ſtones.

WHEN *David* the king was dead, and *Solomon* was eſtabliſhed on his throne §, he reſolved to carry into execution his father's deſign, and erect a temple to his great Creator. For which purpoſe, he applied to *Hiram*, king of

* 1 Chron. c. 28. v. 11, 12. † V. 11, 13.
‡ V. 18. § A. L. 2989.

Tyre,

Tyre for aſſiſtance; and having readily obtained a promiſe of what he deſired, and procured from thence, and other parts, men and materials ſufficient for his intentions, he began that great and majeſtic fabric; and as method and order are known and confeſſed to be eſſentials requiſite in conducting all great deſigns, he proceeded in the following manner; viz. he numbered and claſſed his men according to their abilities; viz. princes and rulers, 300; overſeers, that were expert *maſter maſons*, 3,300; ſtone-ſquarers, poliſhers and ſculptors, all of which were expert fellow-crafts, 80,000; the levy out of *Iſrael*, appointed to work in *Lebanon*, one month in three, 10,000 each month, under the direction of noble *Adoniram*, who was the junior G. W. 30,000. Whole number employed, excluſive of the two G.W. and men of burthen, not numbered among *maſons*, were 113,600.

SOLOMON likewiſe partitioned the *fellow-crafts* into certain lodges *, appointing to each, one to preſide as *maſter*, aſſiſted by two others

* A lodge is the place where maſons meet to tranſact the buſineſs of the ſociety, and to expatiate on the craft.

as guardians †, that they might receive commands in a regular manner, take care of the jewels, and be duly paid, fed, and cloathed, &c.

THESE neceſſary regulations being previouſly ſettled, to preſerve that order and harmony which would be abſolutely requiſite among ſo great a number, in executing ſo large a work, he alſo took into conſideration the future agreement and proſperity of the craft, and deliberated on the beſt means to ſecure them by a laſting cement.

Now brotherly love and immutable fidelity preſented themſelves to his mind as the moſt proper baſis for an inſtitution, whoſe aim and end ſhould be to eſtabliſh permanent unity among its members, and to render them a ſociety, who, while they enjoyed the moſt perfect felicity, would be of conſiderable utility to mankind. And being deſirous to tranſmit it under the ancient reſtrictions as a bleſſing to future ages, *Solomon* decreed, that whenever they ſhould aſſemble in their lodges

† See Book of Conſtitutions, p. 21, &c.

to

to diſcourſe upon, and improve themſelves in the arts and ſciences, and whatever elſe ſhould be deemed proper topics to increaſe their knowledge, they ſhould likewiſe inſtruct each other in ſecrecy and prudence, morality and good fellowſhip; and for theſe purpoſes he eſtabliſhed certain peculiar rules and cuſtoms to be invariably obſerved in their converſations, that their minds might be enriched by a perfect acquaintance with, and practice of, every moral, ſocial, and religious duty; leſt, while they were ſo highly honoured by being employed in raiſing a *temple* to the great JEHOVAH, they ſhould neglect to ſecure to themſelves an happy admittance into the *celeſtial lodge*, of which the temple was only to be a type.

THUS did our wiſe *grand maſter* contrive a plan, by mechanical and practical alluſions, to inſtruct the *craftſmen* in principles of the moſt ſublime ſpeculative philoſophy and moral maſonry, tending to the glory of God, and to ſecure to them temporal bleſſings here, and eternal life hereafter; as well as to unite the *ſpeculative* and *operative maſons*; thereby forming a two-fold advantage from

the principles of *geometry* and *architecture*, on one part, and the precepts of wiſdom and ethics on the other. The next circumſtance which demanded *Solomon*'s attention was, the readieſt and moſt effectual method of paying the wages of ſo vaſt a body of men, according to their reſpective degrees, without error or confuſion, that nothing might be found among the *maſons* of *Sion*, ſave harmony and peace *. This was ſettled in a manner well known to all regular made *maſons*, and therefore is unneceſſary, as alſo improper, to be mentioned here.

THESE arguments being adjuſted, the noble ſtructure was begun †, and conducted with ſuch grandeur, order, and concord, as afforded *Solomon* the moſt exalted ſatisfaction, and filled him with the ſtrongeſt aſſurance, that

* Kings, ch. 6, v. 7.

† It was erected in Mount *Moriah*, in the month *Zif*, which anſwers to our *April*, being the ſecond month of the ſacred year, A. L. 2992, and was carried on with ſuch prodigious expedition, that it was completely finiſhed in little more than ſeven years, in the month *Bul*, which anſwers to our *October*, A. L. 2999, and was dedicated the year following.

the

the *royal art* would be further encouraged in future ages, and amongſt various nations, from the excellencies of this temple, and the fame and ſkill of the *Iſraelites*, in the beauty and ſymmetry of the architecture therein diſplayed.

He was likewiſe ſenſible, that when the building ſhould be completed, the *craftſmen* would diſperſe themſelves over the whole earth; and being deſirous to perpetuate in the moſt effectual manner the *harmony* and good *fellowſhip* already eſtabliſhed among them, and to ſecure to themſelves, their future pupils, and their ſucceſſors, the honour and reſpect due to men whoſe abilities were ſo great, and would be ſo juſtly rewarded, in conjunction with *Hiram*, king of *Tyre*, and *Hiram Abiff*, the *deputy grand maſter*, concerted a proper plan to accompliſh his intentions; in which it was determined, that in conformity to the practice of the original profeſſors of the *royal art* general diſtinguiſhing characteriſtics ſhould be eſtabliſhed, for a proof of their having been fellow-labourers in this glorious work, to deſcend to their ſucceſſors in all future ages, who ſhall in a peculiar

manner

manner be qualified to cultivate the ſublime principles of this noble eſtabliſhment; and ſuch were adopted and received accordingly.

With reſpect to the method which would be hereafter neceſſary for propagating the principles of the ſociety, *Solomon* purſued the uniform and ancient cuſtom in regard to the degrees of probation and junctions to ſecrecy; which he himſelf had been obliged to comply with before he gained a perfection in the *royal art*, or even arrived at the ſummit of the ſciences; therefore, though there were no *apprentices* employed in the building of the temple, yet as the *craftſmen* were all intended to be promoted to the degree of *maſters*, after its dedication; and as theſe would ſecure a ſucceſſion, by receiving *apprentices*, who might themſelves in due time become *maſters*, it was determined, that the gradations in the ſcience ſhould conſiſt in three diſtinct degrees, to each of which ſhould be adapted a particular diſtinguiſhed *teſt*, which *teſt*, together with the explication, was accordingly ſettled and communicated to the *fraternity*, previous to their diſperſion, under a neceſſary and ſolemn injunction to ſecrecy; and they have been moſt

moſt cautiouſly preſerved and tranſmitted down to poſterity by faithful brethren, ever ſince their emigration. Thus the center of union among *Free-maſons* was firmly fixed; their *Cabala* * regulated and eſtabliſhed; and their principles directed to the excellent purpoſes of their original intention.

* Cabala, from the Hebrew word קבלה, a ſecret ſcience of the ancient Jews.

ANTIQUITY OF FREE-MASONRY IN GREAT BRITAIN.

HISTORY is ſilent how long the poſterity of *Japhet*, in the north and weſt of *Europe*, had loſt their original fine ſkill that they brought with them from the plains of *Shinaar*; or how the knowledge thereof came firſt into the *Britiſh Iſles*; the moſt early hiſtories of our country being ſo interlarded with fables, and perplexed with contradictions, that authors are at a loſs where to begin, how to go on, or where to end. Still, notwithſtanding the obſcurity which envelopes the *maſonic* hiſtory of the early ages of our country, various circumſtances contribute to prove that *Free-maſonry* was introduced into *Britain* by the firſt inhabitants about 1030 years before Chriſt; and though many ancient records of this inſtitution were either loſt or

deſtroyed in the wars of the *Saxons* and *Danes* *, yet we are ſtill poſſeſſed of one, which teſtifies, that ſo far back as the reign of king *Athelſtone*, anno 926, this fraternity were reſtored to, and confirmed in their ancient rights and privileges by a new charter or royal grant of that king, which is recorded in the old conſtitution, and relates, that king *Athelſtone*, the grandſon of *Alfred* the Great, a mighty architect, the firſt anointed king of *England*, and who tranſlated the Holy Bible into the *Saxon* tongue; when he had brought the land into reſt and peace, built many great works, and encouraged many *maſons* from *France*, who were appointed overſeers thereof, and brought with them the charges and regulations of the lodges preſerved ſince the *Roman* times, who alſo prevailed with the king to improve the conſtitution of the *Engliſh lodges*, according to the foreign model, and to encreaſe the wages of the working *maſons*. That the ſaid king's brother, prince *Edwin*, being taught *maſonry*, and taking

* Several valuable MSS. burnt by ſome ſcrupulous brethren about the year 803, and again in 1720. See Free Maſons Calendar for 1778.

upon

upon him the charge of a *maſter-maſon*, for the love he had to the ſaid craft, and the honourable principles whereon it was founded, purchaſed a *free charter* of his brother for the *maſons* to have a *correction* among themſelves (as it was anciently expreſſed) or a freedom and power to regulate themſelves, to amend what might happen amiſs amongſt the craft, and to hold a yearly communication, and general aſſembly.

THAT accordingly prince *Edwin* ſummoned all the *maſons* in the realm to meet him at *York*, in *June*, A. D. 926, who came and compoſed a *grand lodge*, of which he was *grand maſter* *: and having brought with them all the old writings, ſome in *Greek*, ſome in *Latin*, ſome in *Saxon*, ſome in *French*, and other languages, from the contents thereof, that aſſembly framed the *conſtitutions* and *charges* of an *Engliſh lodge*, made a law to preſerve and keep the ſame in all time coming, and ordained good pay for the working *maſons*.

* The firſt Grand Lodge was convened by St. Alban, A. D. 287. Vid. Free Maſons Cal. 1778.

At this time the craft was greatly encouraged by the *Saxon* and *Daniſh* monarchs, and other eminent and wealthy perſonages in ſucceeding ages, and wholeſome laws and regulations were occaſionally made and eſtabliſhed to promote and render permanent the proſperity, honour, and harmony of the fraternity. For it is alſo recorded, that in the glorious reign of king *Edward* the third *, who became the patron of arts and ſciences, the charges and regulations of maſons were reviſed and meliorated, and ſeveral new regulations were ordained; from which time, to the reign of king *Henry* the ſixth, maſonry continued in a flouriſhing ſtate; *lodges* and *communications* being more frequently held than ever, and tranquillity, joy, and felicity univerſally abounded amongſt them †.

This happy ſituation of the ſociety proved a ſufficient incitement with the commons of that day to attempt its overthrow, by a general ſuppreſſion of their lodges and communications ‡; and taking advantage of the king's

* Reviſes the conſtitution, in 1358.
† Reviſes the conſtitution, in 1420.
‡ This happened in the year 1429.

miniſtry,

miniſtry, in the third year of his reign, and the fourth of his age, an act was paſſed to prohibit their *confederating in chapters or congregations*. But the prudent and upright deportment of the *brotherhood* in thoſe days, and the excellence of their principles, precepts, and regulations, had gained them ſuch univerſal eſteem and good-will, that this ſevere edict, the effect of envy and malevolence in this arbitrary ſet of men, was never once executed, nor did it in the leaſt intimidate the *maſons* from holding their aſſemblies, or cauſe them to take any ſteps to get it repealed; conſcious of their own integrity, they dreaded not its force; on the contrary, we find, that in the minority of the ſame king, a very reſpectable *lodge* was held at *Canterbury**, under grand-maſter *Chicheley*, where *Thomas Stapylton* preſided as maſter, *John Morris*, *cuſtos de la loge lathamorum* or warden of the lodge, with 15 fellow-crafts, and three entered apprentices, all there named †; and that a coat of arms, much the ſame with that of the *London* company of Free-maſons, was uſed by

* In the year 1429.

† Manuſcript of William Molart, prior of Canterbury, p. 88.

them;

them; whence it is natural to conceive, that the ſaid company is deſcended of the *ancient fraternity*; and that in former times, no man was made *free* of that company, until he was initiated into ſome *lodge* of *Free and Accepted Maſons*, as a neceſſary qualification, which at this day is practiſed in *Scotland*. And it not only appears, that before the troubles which happened in the reign of this unfortunate prince, *Free-maſons* were univerſally eſteemed, that even king *Henry* himſelf was made a maſon in the year 1442, with many lords and gentlemen of his court, who ſolicited and obtained admiſſion into the fraternity. And by what follows, we find how very intent this prince was to acquire ſome knowledge of the fundamental principles, hiſtory, and traditions of the *royal art*, even before he was initiated; and from whence may alſo be gathered many of the original principles of the *ancient ſociety* on which the inſtitution of *Free-maſonry* was ingrafted.

In length of time the *royal craft* ſuffered neglect, by the bloody wars of the houſe of *York* and *Lancaſter*, and afterwards by other means, till the union of the two kingdoms, when

when true architecture began again to dawn in the western part of the world; and the progress would have been more rapid, if queen *Elizabeth* had not discouraged the study of architecture. And hearing also that the society of *Free-masons* had some secrets which they could not or would not reveal to her, became jealous of their assemblies, sent an armed force to break up their annual communication at *York**; but Sir *Thomas Sackville*, grand-master, took care to send some of the great officers of the queen, that were *masons*, who then joined the assembly, made honourable report to her majesty, who ever after esteemed them as cultivators of peace, friendship, brotherly love, arts, and sciences, never meddling with them afterwards.

On the death of *Elizabeth* the crowns of *England* and *Scotland* were united in her successor *James* VI. of *Scotland*, who was proclaimed king of *England*, *Scotland*, and *Ireland* on the 25th of *March* 1603. At this period masonry flourished in both kingdoms, and the lodges were convened under the royal patron-

* On St. John's day, Dec. 27, 1561.

age,

age. *Inigo Jones* was elected grand-maſter; and his election being ratified by the king, he laid the foundation ſtone of that noble ſtructure the banqueting-houſe, in the royal preſence, A. D. 1607. In this reign the beſt architects reſorted to *England* from all parts, and met with great encouragement. Under the patronage of the grand-maſter lodges were conſtituted with excellent bye-laws. The quarterly communication of the grand lodge of maſter and wardens were revived, as was alſo the general aſſembly and feaſt on St. *John*'s Day, at which *Inigo Jones* was annually rechoſen till 1618, when *William* earl of *Pembroke* was elected his ſucceſſor. At this time maſonry flouriſhed greatly, and the myſteries of the order were highly revered. *James* died in 1625, and *Charles* aſcended the throne. The earl of *Pembroke* continued to preſide over the fraternity till 1630, when he reſigned in favour of *Henry Danvers* earl of *Arundel*, the progenitor of the *Norfolk* family. In 1635, *Francis Ruſſel* earl of *Bedford* accepted the government of the ſociety; but as *Inigo Jones* had, with indefatigable aſſiduity, continued to patronize the lodges, he was re-

elected

elected the following year, and continued in office till his death in 1646.

THE breaking out of the civil wars obſtructed the progreſs of maſonry in *England* for ſome time; however, after the Reſtoration it began to revive under the patronage of *Charles* II. who had been received into the order while on his travels. On the 27th of *December* 1663, a general aſſembly was held, at which *Henry Jermyn* earl of *Saint Alban*'s was elected grand-maſter, who appointed Sir *John Denham*, knight, his deputy, and Mr. (afterwards Sir) *Chriſtopher Wren* and *John Webb* his wardens. Several regulations were made at this aſſembly, and the greateſt harmony prevailed among the ſociety.

IN 1666, *Thomas Savage* earl of *Rivers* was elected grand-maſter, who appointed Sir *Chriſtopher Wren* his deputy, and Mr. *John Webb* and *Grinlin Gibbons* his wardens. The fire of *London* happened this year. On the 23d of *October* 1667, the king in perſon laid the foundation ſtone of the *Royal Exchange*. His majeſty alſo laid the foundation ſtone of St. *Paul*'s, in preſence of the grand-maſter and

his officers, the lord mayor and aldermen, the biſhops and clergy, and ſeveral of the nobility and gentry, amidſt the acclamations of a number of ſpectators. This ſuperb ſtructure was begun, carried on, and finiſhed by the fraternity, under the direction of Sir *Chriſtopher Wren*, after his own deſign; as was alſo *Chelſea* hoſpital and *Greenwich* palace. Several lodges were conſtituted about this time. In 1674, *George Villiers* duke of *Buckingham* was elected grand-maſter, who left the care of maſonry to Sir *Chriſtopher*, who ſtill continued to act as deputy. In 1679, the duke reſigned in favour of *Henry Bennet* earl of *Arlington*, but he, being deeply engaged in ſtate affairs, neglected his duty; the lodges, however, continued to meet under his ſanction.

On the death of *Charles*, A. D. 1685, *James* II. ſucceeded, but the royal art was much neglected in his reign. The Earl of *Arlington* dying this year, the lodges met in communication, and elected Sir *Chriſtopher Wren* grand-maſter, who appointed Mr. *Gabriel Cibber* and Mr. *Edward Strong* his wardens. Though maſonry continued in a declining ſtate for many years, ſeveral lodges were held occaſionally in different places.

At the Revolution, maſonry was ſo much reduced, that there were no more than ſeven regular lodges in *London* and its ſuburbs, of which two only are worthy of notice; the old lodge of St. *Paul*'s, over which Sir *Chriſtopher* preſided, during the building of that ſtructure; and a lodge at St. *Thomas*'s hoſpital, *Southwark*, over which Sir *Robert Clayton*, lord-mayor of *London*, preſided.

In 1694 king *William* was privately initiated into maſonry. He approved of the choice of Sir *Chriſtopher Wren* as grand-maſter, and patronized the lodges, particularly one at *Hampton Court*, which he held during the building of the new palace at that place. He built *Kenſington* palace, and finiſhed *Chelſea* hoſpital*. In 1697 a general aſſembly and feaſt of the Free-maſons was held, at which many noble and eminent brethren were preſent. At this feaſt *Charles* duke of *Richmond* and *Lenox* was elected grand-maſter, who engaged Sir *Chriſ-*

* This year king William and queen Mary dined in great form at that magnificent room called the Small Armory, in the Tower of London, having all the warrant workmen to attend them, dreſſed in white aprons and gloves, the badges of the order.

topher Wren to act as his deputy, and appointed *Edward Strong* ſenior and *Edward Strong* junior his wardens, in which ſtate maſonry remained till the king's death, which happened in 1702.

During the following reign *maſonry* was at a very low ebb; Sir *Chriſtopher*'s age and infirmities withdrawing his attention from the lodges, they gradually decreaſed, and the annual feſtivals were entirely neglected. The old lodge at St. *Paul*'s, and a few others, continued to meet, but theſe conſiſted of few members. It was then reſolved, that the privileges of *maſonry* ſhould no longer be limited to architects and operative maſons, but that men of different profeſſions might be admitted, who would agree to ſupport the dignity of the *order* as an ancient and moſt reſpectable ſociety.

On the acceſſion of *George* I. the *lodges* reſolved to cement under a new grand-maſter, to be annually elected as in former times, to revive the communications and feſtivals of the *ſociety*, to regulate the ancient uſages and cuſtoms of the fraternity, and to eſtabliſh ſuch modes

modes only as might correſpond with the practices of the members of which the *lodges* were now principally compoſed. Accordingly, on the feſtival of St. *John* the Baptiſt, in 1717, a general aſſembly of the fraternity was convened. Four lodges attended in form, and a *grand lodge* was conſtituted. The oldeſt maſter preſent being in the chair, the brethren proceeded to elect a grand-maſter for the enſuing year, when the choice fell upon *Anthony Sayer*, gent. who was declared duly elected. Mr. *Sayer* was ſucceeded the following year by *George Payne*, eſq. this gentleman was particularly attentive to the duties of his office; he carefully collected many old papers and manuſcripts relating to maſonry, of which ſeveral were afterwards digeſted, and properly arranged by Dr. *James Anderſon*, in a book, intitled *The Conſtitutions of the Ancient and Honourable Society of Free and Accepted Maſons*. Printed, *London*, 1723. From this æra we may date the revival of *maſonry* in *England*, the lodges daily increaſing, both in the quantity and quality of their members under mild and careful adminiſtration of Mr. *Payne* and Dr. *Deſaguliers*, L. L. D. F. R. S.

who

who ſucceeded Mr. *Payne* in 1719. In 1721 the duke of *Montague* accepted the office of grand-maſter, and the ſociety has continued to flouriſh under the auſpices of the nobility ever ſince. The duke was regularly inſtalled on the 24th of *June* 1721, at *Stationers Hall*, in the preſence of ſeveral noblemen and other very reſpectable brethren. The regular meeting of the grand lodge at this time, the conſtant attendance of the grand-maſter, and the number of gentlemen of family and fortune daily initiated, ſoon eſtabliſhed the reputation of the ſociety, and revived the ancient ſplendour of maſonry in *England*.

At a general aſſembly and feaſt, held in the beginning of 1722, the duke of *Montague* was re-elected grand-maſter for the enſuing year, at which the duke of *Wharton* and many of his friends were highly diſpleaſed. This nobleman having been flattered with the proſpect of being elected, had accepted the office of maſter of a lodge, to qualify him for his new dignity; but the grand-maſter's re-election entirely fruſtrated his expectations, ſo that he was not a little chagrined at the diſappointment. On the 24th of *June* he ſummoned

moned a meeting of the fraternity at *Stationers Hall* to celebrate the feſtival of St. *John* the Baptiſt, where he ordered an elegant entertainment to be provided. By this means he thought to ſecure the intereſt of the brethren in his favour, and influence them to ſet aſide the election. It was repreſented at this meeting that the re-election of the duke of *Montague* was an injudicious and impolitic ſcheme in the preſent circumſtances of the ſociety, and if ever admitted as a precedent, would not only obſtruct the progreſs of *maſonry*, but diſcourage other noblemen from ſtrengthening the ſociety by their intereſt and connections. The duke of *Wharton*'s inclination to preſide over the fraternity was communicated, and no pains ſpared on the one hand to diſplay the advantages that would reſult to *maſonry* from his grace's patronage, and on the other, the probability of the ill conſequences that would attend his diſappointment. The arguments made uſe of were cogent and powerful, and had the wiſhed for effect. They made a deep impreſſion on the ſociety. It was therefore reſolved at all events, to ſupport the duke of *Wharton* in his election, in oppo-

oppoſition to the determination of the *grand lodge*. His grace was immediately nominated grand-maſter by his friends, and elected with the general conſent of the brethren preſent. The regular lodges diſapproved of theſe proceedings at the next grand lodge, voted them to be irregular and unconſtitutional. The brethren who had eſpouſed the intereſt of the duke of *Wharton* were ſtrenuous in ſupport of their patron, while the friends of the duke of *Montague* were equally aſſiduous in his favour. On this occaſion a diviſion muſt inevitably have enſued, if the grand-maſter's prudence had not effected a reconciliation. On receiving intelligence of the animoſity his re-election had raiſed, he immediately convened a general aſſembly, in order to gain the opinion of the brethren; and finding the oppoſition againſt him greater than he expected, he wiſely reſigned in favour of his antagoniſt, who acknowledged his error, and promiſed obedience to the laws in future, was ſoon after inſtalled in the preſence of the repreſentatives of 25 lodges. Thus harmony was in ſome degree reſtored, and the ſociety continued to increaſe. The number of new lodges conſti-

tuted

tuted ſoon rendered the correſpondence of the ſociety ſo extenſive, that it was found expedient to appoint a ſecretary to diſcharge that duty, which had been hitherto executed by the deputy grand-maſter. To this office *William Cowper*, eſq. then clerk of parliament, was appointed.

In *June* 1723, the duke of *Wharton* nominated the duke of *Buccleugh* his ſucceſſor; who, being approved, was inſtalled by proxy at *Merchant Taylors-hall*, in the preſence of near 400 brethren. During his preſidency no remarkable occurrence happened.

The duke of *Richmond* ſucceeded the duke of *Buccleugh* in the following year, and by the joint endeavours of theſe two noblemen the ſociety continued in a flouriſhing ſtate. By them the ſcheme of raiſing a general fund, by voluntary contributions from the lodges, to relieve diſtreſſed maſons and their families, was planned; and it was under the auſpices of the duke of *Richmond* that the committee of charity was firſt eſtabliſhed. Lord *Paiſley* having greatly diſtinguiſhed himſelf in promoting this new eſtabliſhment was pitched upon

as a proper perſon to ſucceed the duke of *Richmond*. He was accordingly elected, and carefully diſcharged the duties of his office. By his vigilance the fund of charity was conſiderably increaſed. His deputy, Dr. *Deſaguliers*, who was no leſs active in encouraging the brethren to ſend in their contributions. He viſited the lodges, and, by an affable and engaging carriage, gained the affections of all the brethren.

In the beginning of 1726, the earl of *Inchiquin* obtained the direction of the craft. In this adminiſtration the office of Provincial grand-maſters were firſt eſtabliſhed. Several patents having been granted to conſtitute lodges in the country of *England*, at a conſiderable diſtance from the metropolis; and it being found inconvenient for the deputy grand-maſter to ſuperintend their proceedings, the grand lodge reſolved to inveſt the grand-maſter, with a power to appoint a ſkilful maſter in the different provinces where theſe lodges met, to inſtruct them in the rules of maſonry, and to enforce an obſervance of the laws and regulations of the ſociety. This new-appointed officer was to be the immediate repre-

repreſentative of the grand-maſter in his province, and was to be impowered to conſtitute lodges, grant diſpenſations, and hold communications within his juriſdiction. All their proceedings, however, were to be ſubject to the controul of the grand lodge. The earl of *Inchiquin* granted the two firſt deputations for their appointment, and there are now 45 under the conſtitution of *England*.

TOWARDS the cloſe of the year 1727, lord *Coleraine* was elected grand-maſter, who conſtituted ſeveral lodges during his preſidency. At this time the authority of the grand lodge of *England* was univerſally acknowledged throughout *Europe*, and an extenſive correſpondence commenced. A deputation was ſent to *Madrid* in *Spain* to conſtitute a lodge in that city under his lordſhip's auſpices, and which continued under the juriſdiction of the grand lodge of *England* till the year 1779, and ſtill meet under their own authority. To remedy the inconveniences attending the public feaſts of the ſociety, it was reſolved to inſtitute a board of ſtewards to regulate theſe matters, who were to be annually nominated, and their numbers to be reſtricted to twelve, as at pre-

ſent; the ſociety at this time being both numerous and reſpectable.

Lord *Coleraine* was ſucceeded by lord *Kingſton*, who, ſoon after his election, iſſued a patent for conſtituting a lodge in the *Eaſt Indies*. This proved the firſt introduction of maſonry into that part of the world. As a teſtimony of his lordſhip's attention and attachment to the ſociety, he gave ſome genteel preſents to the grand lodge, and, before the expiration of his office, prevailed on the duke of *Norfolk* to be his ſucceſſor, who was inſtalled with great pomp in the beginning of 1730. During the adminiſtration of this peer, the lodges vied with each other in promoting the honour and reputation of the ſociety. While his grace reſided in *England*, he always honoured the grand lodge with his preſence; and when his private affairs called him abroad, he ſhewed no leſs attention to the duties of his office. He commanded a regular account of the proceedings of the ſociety to be ſent to him, and tranſmitted from *Venice*, among ſeveral other rich preſents for the uſe of the grand lodge, the preſent grand-maſter's ſword of ſtate, which did formerly belong

belong to *Guſtavus Adolphus*, king of *Sweden*, and after him worn by the brave *Bernard*, duke of *Saxe-Weimar*, having both their names on the blade; it is further enriched with the arms of the *Norfolk* family, in ſilver and gold on the ſcabbard. Under his grace's patronage lodges were conſtituted both in *Germany* and *America*.

Lord *Lovell*, afterwards earl of *Leiceſter*, ſucceeded the duke of *Norfolk*, and was inſtalled in Mercers-hall in *March* 1731. While his lordſhip preſided over the fraternity, a patent was ſent from *England* to the *Hague*, in *Holland* to form a lodge for the initiation of the late emperor of *Germany*, who was there received into the firſt degree of the order; and ſoon after coming into *England* was advanced to the ſuperior degrees at an occaſional grand lodge convened for that purpoſe.

In *April* 1732, lord viſcount *Montacute* was elected grand-maſter, and conſtituted ſeveral lodges both in *England* and *France*. In *June* 1733, his lordſhip was ſucceeded by the earl of *Strathmore*, in whoſe preſidency maſonry flouriſhed both at home and abroad.

The

THE earl of *Crawford* was elected grand-maſter in *March* 1734. The quarterly meetings of the grand lodge being much neglected in the former part of this noble-man's reign, to atone for the omiſſion, before his office expired, he ſeemed very attentive to the intereſt of the craft, and convened the brethren ſeveral times in communication. At one of theſe meetings the grand ſtewards applied for certain privileges, which were granted to them, and which they have retained ever ſince. Theſe principally reſpected their cloathing, and voting in the grand lodge. An order was likewiſe given to re-print the Book of Conſtitutions, with additions, under the inſpection of Mr. *Anderſon*.

LORD *Weymouth* ſucceeded the earl of *Crawford*, and was inſtalled in *April* 1735. Under his lordſhip's patronage the ſtewards were conſtituted into a lodge of maſter-maſons. This lodge was empowered to ſend twelve repreſentatives to the grand lodge, and inveſted with ſome other privileges. From this lodge all grand officers, the grand-maſter excepted, are to be choſen, unleſs ten guineas are paid into the general fund of charity, when any bro-

brother may be exempted from ſerving the office of ſteward.

In *April* 1736, the earl of *Loudon* was elected, who, in the nomination of his officers, gave offence to a few individuals, which was afterwards productive of much irregularity and confuſion. Notwithſtanding theſe animoſities maſonry extended to *Africa* under his lordſhip's auſpices, and a lodge was conſtituted there by virtue of a patent from *England*.

The earl of *Darnley* ſucceeded the earl of *Loudon*, and endeavoured to reconcile the differences which had begun in the adminiſtration of his predeceſſor, but in vain. The diſcontented brethren at laſt withdrew from the ſociety, and a temporary peace was reſtored. During his lordſhip's preſidency an occaſional lodge was convened at *Kew* for the reception of the late prince of *Wales*, his preſent majeſty's father.

The marquis of *Carnarvon*, afterwards duke of *Chandos*, being elected grand-maſter in *April* 1738, the buſineſs of the ſociety was regu-

regularly and amicably conducted. By his care and prudence, harmony ſeemed to prevail in all the public meetings of the fraternity. His lordſhip was a zealous friend to maſonry, and honoured the grand lodge with many kind preſents. From this period till his death, which happened in 1773, he ſeldom neglected to attend the grand feaſt.

Lord *Raymond* was elected grand-maſter in *May* 1739. In the preſidency of this nobleman freſh diſturbances aroſe. Information was given to the grand lodge that the brethren, who had withdrawn from the ſociety about two years before, had aſſembled in the character of maſons, and, without any power or authority from the grand-maſter, had initiated ſeveral perſons into the order on ſmall and unworthy conſiderations; the grand lodge juſtly conſidering theſe proceedings as an infringement on the original laws, an encroachment on the privileges, and an impoſition on the charitable fund of the ſociety. It was therefore reſolved to diſcountenance theſe aſſemblies, and to enforce the laws againſt all the brethren who were aiding or aſſiſting in the clandeſtine reception of any perſon into ma-

maſonry, at any of theſe illegal conventions. This irritated the brethren who had incurred the cenſure of the grand lodge; inſtead of returning to their duty, and renouncing their error, they perſiſted in their contumacy, and openly refuſed to pay allegiance to the grand-maſter, or obedience to the mandates of the grand lodge. In contempt of the ancient and eſtabliſhed laws of the order, they ſet up a power independent, and taking advantage of the ignorance and weakneſs of their aſſociates, inſiſted that they had an equal authority with the grand lodge to make, paſs, and raiſe maſons*. Under the fictitious ſanction of the ancient *York* maſons and their conſtitution, which was entirely dropt at the revival of the *Engliſh* grand lodge in 1717, they preſumed to claim the right of conſtituting lodges. This illegal and unconſtitutional meaſure obliged the regular maſons to adopt freſh meaſures more effectually to detect theſe

* No private lodge at this time had the power of paſſing or raiſing maſons; nor could any brother be advanced to either of theſe degrees but in the grand lodge, with the unanimous conſent of all the brethren in communication aſſembled. It was to be wiſhed the ſame caution was taken now.

impoſtures, and debar them and their abettors from the countenance and protection of the regular lodges. To accompliſh this purpoſe more effectually, ſome variations were made in, and additions to, the eſtabliſhed forms. The ancient land marks were preſerved entire, and no change admitted but ſuch as the moſt ſcrupulous would approve. This, however, gave riſe to one ſubterfuge, at which the refractory brethren readily graſped. They proclaimed themſelves enemies to all innovations, inſiſting that they alone preſerved the ancient uſages of the order, and that the regular lodges, on whom they conferred the appellation of *Modern Maſons*, had adopted new meaſures illegal and unconſtitutional. This artifice ſtrengthened their party. To ſupport their aſſumed power, they immediately determined to intercept the regular mode of ſucceſſion to the office of grand-maſter, which had been obſerved ever ſince the revival of the grand lodge, and to elect a chief ruler under that deſignation from their own body. They framed a code of laws for their government, they iſſued patents for new lodges, and exacted certain fees of con-

conſtitution, from which they hoped to raiſe a fund ſufficient to eſtabliſh their uſurped dignity. For ſome time they ſucceeded in their new plan, and were really acknowledged by many perſons to be the ancient and regular ſociety of *Free and Accepted Maſons*. Some gentlemen of family and fortune entered among them on that ſuppoſition; and even many of the regular maſons were ſo ignorant of the laws of the ſociety, as to acknowledge their power, and, by attending their lodges, to give a tacit ſanction to their proceedings.

Of late years, however, they have not been ſo ſucceſsful. The laws of the ſociety being more generally known, the impropriety of countenancing their meaſures has been more clearly diſcovered, and their meetings have not only been leſs encouraged, but many of their beſt members, and even ſeveral whole lodges, have deſerted them. Thus, in a few years, we may hope to ſee all ſeparate intereſts in maſonry diſſolved, union effected, and peace and harmony reſtored. The moſt deſerving of the fraternity will chearfully join in accompliſhing this union; while thoſe who are obſtinate, and refuſe to acquieſce in theſe

conciliating meaſures, will ſink into their original oblivion, and ſuffer the cenſure which their conduct juſtly deſerves.

Lord *Raymond*, during the whole of his adminiſtration, ſpared no pains to bring about a reconciliation; but all his endeavours were ineffectual. His lordſhip's ſucceſſor, the earl of *Kintore*, imitated his example in regard to effecting a compromiſe, but in vain. The laws of the grand lodge were therefore ſtrictly enforced, and every means uſed to diſcourage theſe irregular conventions. Still, however, they gained ground, and, by the inattention of the regular maſons themſelves, found new patrons. All theſe diſturbances did not obſtruct the progreſs of maſonry. The lodges in *Barbadoes*, *Hamburgh*, and *Lower Saxony*, applied to the earl of *Kintore* for provincial grand-maſters, and gentlemen were nominated for each of theſe places, as well as for *Ruſſia*, where a lodge was conſtituted under a warrant from his lordſhip.

The earl of *Morton* ſucceeded the earl of *Kintore* in *March* 1741, and was inſtalled in the preſence of a reſpectable company of the bre-

brethren. His lordſhip was active in framing ſeveral good laws for the government of the ſociety; and the irregular lodges met with little encouragement during his preſidency. Many of the nobility and foreign miniſters were initiated under his lordſhip's auſpices.

In *April* 1742, lord *Ward* was elected grand-maſter. This noblemen thoroughly underſtood the nature and government of the ſociety. There was no office which he had not filled. From the ſecretary of a private lodge he had gradually attained to the chief direction. The privileges of the order were ſafely lodged in ſo experienced a ruler. His zeal for maſonry continued to his death in 1774, for he never omitted regularly to attend the annual feaſt. During his preſidency the lodges flouriſhed, and harmony reigned among the brethren. He conſtituted ſeveral new lodges in perſon, and appointed provincials over different countries. After governing the ſociety with care and vigilance two years, he reſigned in favour of the earl of *Strathmore*, in whoſe adminiſtration the buſineſs of the grand lodge was carried on under the inſpection of the deputy grand-maſter and grand-

grand-wardens. About this time an order was iſſued to diſcontinue all public proceſſions on feaſt days, on account of a mock proceſſion which had been planned at a conſiderable expence by ſome prejudiced perſons, with a view to ridicule theſe public cavalcades.

In *April* 1745, lord *Cranſton* was elected grand-maſter, and after continuing in office two years, was ſucceeded by lord *Byron*, who was inſtalled in *Drapers Hall* in *April* 1747, the laws of the committee of charity were reviſed, printed, and diſperſed among the lodges by his lordſhip's command; and the fund conſiderably enriched by the diligence and aſſiduity of the deputy grand-maſter and grand-ſecretary. Lord *Byron* preſided upwards of four years, when lord *Carysford* accepted the office of grand-maſter. The lodges alſo flouriſhed under the auſpices of this nobleman, whoſe affability and condeſcenſion were univerſally applauded. He viſited the lodges in perſon, and diſcharged the duties of his office with fidelity during the courſe of two years. He was ſucceeded by the marquis of *Carnarvon*, now duke of *Chandos*, in whoſe preſidency a new edition of the book

of

of conſtitutions was publiſhed, under the inſpection of the Rev. Dr. *Entick*. The marquis continued at the head of the fraternity till 1757, when lord *Aberdour* was elected, in whoſe adminiſtration 14 brethren were expelled for countenancing irregular lodges. Lord *Aberdour* was ſucceeded in 1762 by earl *Ferrers*, who continued in office two years. In 1764, lord *Blaney* was elected, in whoſe adminiſtration the buſineſs of the ſociety was carefully executed by colonel (now general) *Salter*, his deputy. The dukes of *Glouceſter* and *Cumberland*, brothers to his preſent majeſty, were initiated under his lordſhip's auſpices.

In 1767, the duke of *Beaufort* accepted the office of grand-maſter, and governed the craft with care and vigilance five years. During his preſidency, a bill to incorporate the ſociety was brought into the houſe of commons by the Hon. *Charles Dillon*, then deputy grand-maſter, which was twice read; but on the third reading the conſideration of it was poſtponed *ſine die*. A ſcheme was likewiſe formed in *October* 1768, to raiſe a fund to build a hall for the uſe of the grand lodge,

which

which met with ſome oppoſition at firſt, but was at laſt generally approved, and upwards of 7000l. raiſed for that purpoſe. It alſo implies that every grand-maſter ſhall pay annually 20l. deputy grand-maſter five guineas, ſenior grand-warden three guineas, junior grand-warden two guineas, grand-treaſurer and grand-ſecretary each three guineas, and the grand-ſwordbearer one guinea. That every provincial grand-maſter ſhall pay one guinea for regiſtering his name, and half a guinea for drawing out his deputation on parchment; but if a provincial chuſes to have his patent curiouſly drawn with the uſual embelliſhments on vellum, ſhall pay five guineas. That every lodge to be hereafter conſtituted, ſhall pay one guinea for being regiſtered, and half a guinea for drawing the conſtitution, but when embelliſhed on vellum to pay five guineas. That from and after the 28th of *October* 1768, for every perſon made a maſon in any regular lodge, the ſum of five ſhillings ſhall be paid for regiſtering his name in the books of the grand lodge. And that for every perſon who had been made a maſon in a regular lodge, prior to the ſaid 28th of *October*, and who ſhall afterwards join

join or become a member of any other lodge or lodges, the ſum of half-a-crown ſhall be paid for regiſtering his name in the grand lodge books, ſo often, and for every ſuch lodge as he ſhall join or become a member of.

LORD *Petre* ſucceeded the duke of *Beaufort* in 1772, who preſided over the ſociety five years to the general ſatisfaction of the brethren. Under his lordſhip's auſpices maſonry was diligently cultivated both at home and abroad. To this nobleman it has been reſerved to lay the foundation ſtone of the hall for the grand lodge in the preſence of 160 ladies, and upwards of 400 brethren.

CEREMONY *obſerved at laying the* Foundation Stone of FREE-MASONS HALL.

ON Monday the 1ſt of *May* 1775 the right hon. lord *Petre*, accompanied by his officers and a numerous and brilliant company of maſons, laid the foundation ſtone of Free-maſons-hall in Great Queen-ſtreet, Lincoln's-inn-fields, in ſolemn form. About twelve o'clock the proceſſion entered the ground, where the hall was to be erected, in the following manner: Two tylers with drawn ſwords

—an excellent band of martial muſic—the brethren who were not in office two and two, properly cloathed——the grand-ſtewards in their *regalia*, with white rods, two and two—Provincial grand-maſters in their *regalia*—paſt grand-officers properly cloathed—preſent grand-officers with their badges and cloathing. In this form the proceſſion continued three times round the ground; then the preſent grand-officers, preceded by *Thomas Sandby*, eſq. the architect, entered a trench, which had been cut for the occaſion, and proceeded to the north-eaſt corner of the ground; the other grand officers and brethren, with the muſic, were ranged on each ſide the trench on ſcaffolding. After a ſolemn piece of muſic had been played, the grand-ſecretary read aloud the following inſcription, which was engraved on a plate, and depoſited within the foundation ſtone:

Anno Regni Tertii Quindecimo,
Salutis Humanæ M DCC LXXV. Menſis
Maii Die Primo
Hunc Primum Lapidem
Aulae Latomorum
(Anglicè, *Free and Accepted Maſons*)
Poſuit

Poſuit
Honoratiſſimus Rob. Edv. Dom. PETRE,
Baro PETRE de Writtle,
Summus Latomorum Angliae Magiſter;
Aſſidentibus
Viro Ornatiſſimo Rowlando Holt, Armigero,
Summi Magiſtri Deputato;
Viris Ornatiſſimis
Joh. Hatch et Hen. Dagge,
Summis Gubernatoribus;
Plenoque coram Fratrum concurſu.
Quo etiam tempore regum, principumque favore ſtudioque ſuſtentatum maximos per Europam honores occupaverat
Nomen Latomorum.
Cui inſuper nomini ſummum Angliæ conventum præeſſe fecerat univerſa Fratrum per orbem multitudo.
E Cœlo deſcendit.
ΙΝΩΘΙ ΣΕΑΤΤΟΝ.
Tho. Sandby, Arm. Architecturæ Prof. R.A.A.
Architectus.

A TRANSLATION of the above inſcription was likewiſe read by the grand ſecretary; and is as follows:

In *the* 15*th year of the reign of* George *the Third. On the* 1*ſt day of* May *in the year of Man's Redemption* 1775. *This* Firſt Stone *of* Maſons-hall *was laid by the Right Hon.* Robert Edward *Lord* Petre, *Baron of* Writtle, Grand-maſter *of the Maſons of* England, *accompanied by the Worſhipful* Rowland Holt, *Eſq. Deputy Grand-maſter, the Worſhipful* John Hatch *and* Henry Dagge, *Grand-Wardens, with the whole fraternity of Free-maſons. At which time the Name of Maſonry was highly honoured throughout* Europe, *being protected and encouraged by the particular Favour and Regard of Kings and Men of high Rank. And the Maſons Lodge in* England *was by the whole Brotherhood, throughout the World, made to preſide over Maſonry.*

From Heaven it deſcended.

Know thyself.

Thomas Sandby, *Eſq. Profeſſor of Architecture, and A. R. A. Architect.*

The grand-maſter then depoſited the *foundation ſtone* with the uſual formalities. After which the deputy grand-maſter preſented the ſquare to the grand-maſter, when his lordſhip tried the corners of the ſtone, and then returned

returned it to the deputy, who gave it to the architect. The ſenior grand-warden next preſented the level to the grand-maſter, who therewith tried the ſtone horizontally, and returned it as before. The junior grand-warden then preſented the plumb-rule to the grand-maſter, who applied it properly, and returned it as before. His lordſhip then ſtruck the ſtone *three times* with a mallet, on which the grand-treaſurer waved his wand, and the brethren joined in the grand honours of maſonry. The following anthem was then ſung, compoſed for the occaſion by *Henry Dagge*, eſq. viz.

To Heav'n's high Architect all praiſe,
All praiſe, all gratitude be given,
Who deign'd the human ſoul to raiſe,
By myſtic ſecrets ſprung from Heav'n.

CHORUS. *Thrice repeated.*

Sound aloud the great JEHOVAH's praiſe,
To him the dome, the temple raiſe.

THE following was ſelected by Dr. *Dodd*, and ſet to muſic by Mr. *Fiſher:*

CHORUS.

CHORUS.

Behold, how good and joyful a thing it is, brethren, to dwell together in unity;

AIR.

It is like the dew of *Hermon*, which fell upon the hill of *Sion*: for theſe the Lord promiſed his bleſſing, and life for evermore.—Pſalm 133.

RECITATIVE.

Oh, pray for the peace of *Jeruſalem!* They ſhall proſper that love thee.

CHORUS.

Yea, becauſe of the houſe of the Lord, I will ſeek to do thee good!

THIS concluded with a grand and ſolemn chorus; when brother *Bottomley*, maſter of the ſtewards lodge, pronounced the following oration; viz.

BRETHREN!

Mankind having loſt their native innocence, and forfeited their Creator's ſpecial favour and protection; the inclemency of the revolving ſeaſons,

ſeaſons, the rapacity of ferocious animals, and that unfriendly hoſtile diſpoſition, one towards another, which too ſoon ſprung forth as a natural fruit of their own depravity, rendered it neceſſary for them to build ſuch places of ſafety for their reſidence and repoſe, as the different circumſtances of time and place, the different materials and qualifications in the art of building they were then in poſſeſſion of, gave opportunity and ability to build.

Thus came the univerſal ſcience of *Freemaſonry* into uſe, which, though at firſt without regularity and order, though crude and indigeſted, as it needs muſt be, very early comprized in it, all, or moſt, of the liberal ſciences.

As the art of building became uſeful to individuals and to families for the purpoſes of conveniency, preſervation, and ſafety, ſo did it become uſeful to larger ſocieties in promoting their mutual intereſt, their grandeur, and their fame. For it is obſervable, that the erecting public buildings to promote ſpecial public ends, hath generally helped on conſiderably thoſe ends for which they were built.

built. How did the tabernacle in the wilderneſs animate the heavy-footed *Iſraelites*, and ſpur them on in their career of victory? How did it raiſe the fervour of their devotions, and attach them cloſer to their God. How did the Temple at *Jeruſalem* cement the ties of friendſhip and religion, after it was built? How did its glory and magnificence excite the attention of the wondering world, and, magnet like, draw all the curious great of every country to behold its ſplendor? How did it often pave the way for Him who had placed his name there, to obtain a reſidence in their hearts? Whilſt ſtruck with wonder at the art, the coſtlineſs and beauty of that houſe, many were led to contemplate upon the all-wiſe Contriver, and to become the grateful, willing ſervants, and pious worſhippers of the Almighty Owner, of whom aforetime they had heard but little, and known much leſs!

INDEED ſo uſeful have ſtately public buildings in all ages been, in promoting the particular views and purſuits of thoſe who have built them, that the raiſing ſuperb and magnificent ſtructures hath been common to all numerous

numerous ſocieties, as well religious as ſcientific, as well military as commercial. This was diſcovered ſo early as the days of *Nimrod*; for the *Babel* builders under him are found to ſay *, "Let us build us a city and tower— "Let us make us a name—leſt we be ſcat- "tered abroad." Innumerable other inſtances hiſtorians have recorded of ſocieties, as ſoon as they were able, having built themſelves magnificent edifices for their public aſſemblies and for other purpoſes; and frequently according to the magnitude and grandeur of ſuch ſtructures, they have flouriſhed and been eſteemed.

On this ſelf-ſame principle *Free-maſons* have long ardently wiſhed to build themſelves a hall, wherein they might with honour, equal to the occaſion, hold their general meetings. It may be remembered, the endeavours to effect this noble work, to gratify this long deſire, have been much oppoſed by many; tho' I think rather from ſome unfavourable or injudicious meaſures in the firſt attempt, than from a mature diſapprobation of the thing

* Geneſis, ch. 11. v. 4.

attempted: however, that oppoſition has now happily ſubſided, we ſeem all to have joined hands to further this glorious work, and to effect the ſame, "are united all as one." To your kind patronage, my lord *, and to the patronage of your noble predeceſſor †, is this bleſſing under Providence chiefly owing, and as a return for ſo much kindneſs, the honour of laying this foundation ſtone has, by Providence, been reſerved for you. To ſee this work ſo promiſingly begun, my brethren, muſt fill each zealous maſon's mind with an unuſual joy—muſt raiſe our ſanguine hopes of encreaſing glory to the craft.—'Tis this that tunes the mind for feſtive ſong—'tis this inſpires me to make this feeble effort in behalf of this great work—'tis this that gives unuſual powers to my tongue!

At laying the foundation ſtone, and at the completion of public buildings, it has been no unuſual cuſtom to hold a feſtival, and obſerve the ſame by every poſſible mark of joy: thus did *Solomon* at the completion of his temple——To God did he dedicate the

* Lord Petre. † Duke of Beaufort.

ſame,

ſame, with moſt coſtly ſacrifices and oblations. And they who returned from captivity to build the ſecond temple (as if unable to contain themſelves, to the completion of that great and truly glorious work, for joy at their return, and that they were permitted to begin the work*) when the builders laid the foundation—They ſet the prieſts in their apparel, with trumpets, and the *Levites* with cymbals to praiſe the Lord—and they ſung together praiſing and giving thanks—and all the people ſhouted with a great ſhout, when they praiſed the Lord——and the noiſe was heard afar off. Though not alike worthy and important with the occaſion I here allude to, is the preſent occaſion; yet, the preſent is fit cauſe of feſtive joy and mirth to all who wiſh a proſperous ſtate to maſonry. It is likewiſe worthy of the tongue of the moſt celebrated orator to ſpeak on this occaſion; for the moſt voluble tongue of the learned and moſt eloquent, could not in the time proportioned to this occaſion expreſs half its praiſe.

It is not needful to dwell hiſtorically on our order, nor have I time to enlarge thereon

* Ezra, chap. 3.

in a ſcientific way; ſufficient it is to ſay, It is founded upon ſcience, upon morality, upon friendſhip and benevolence. Whatſoever is great and good meets with a plaudit here—whatſoever is virtuous—whatſoever deſerveth praiſe—maſons are called to meditate upon, and practiſe in their lives.

MASONRY expands itſelf to all of every party—of every people—preſerves good fellowſhip, on the broad bottom of good manners and good morals. Men of all perſuaſions may here unite, hold intercourſe and friendſhip—aſſiſt and be aſſiſted by each other: and herein is it as ſome have ſung, no unfit "type "for future bliſs," agreeable to the celebrated *Young* in his deſcription of the heirs of future bliſs;

"Chriſtians *and* Jews, *and* Turks *and* Pagans *ſtand*
"*One blended throng, one undiſtinguiſhed band.*"

Friendſhip, that heaven-born paſſion, unites us to each other, and levels all diſtinction. It emboldens the poor to look upwards to the rich with modeſt confidence, and inclines the rich to embrace the poor with courteſy and

and affection*.—Great are the benefits that flow from hence to thoſe who are in want of a friend; and, who is the man, that never wants one? Where elſe can they of low degree eſtabliſh ſuch connection? Where elſe obtain acceſs to friends ſo ſuperior in ſituation†?

* The epithet of Brother, like muſic, has a charm to ſooth the ſavage breaſt—it diſſolves the diſtance too frequently kept up between high and low: though the poor and low, thus favoured by the rich and great, under the influence of the true maſonic principle, ſhould never forget their real eſtate—ſhould not be rude, or aſſuming upon their brotherhood, but gratefully acknowledge the honour done them by Free-maſonry itſelf, and by thoſe, who are made thereby to condeſcend to ſtretch out to them the hand of fellowſhip and friendſhip.

† Religion, indeed, inculcates friendſhip by the moſt endearing and engaging motives; but alas, its effects are ſcarcely found among its profeſſors—by far too ſeldom among its moſt ſanguine and zealous votaries. Why in maſonry it is more common, is hard to tell; perhaps the convivial glaſs, as it exhilarates the ſpirits, it warms the affections; and ſuch is the nature of man, that he does more from paſſion, than from perſuaſion. And let me hence obſerve, that we ought to be very cautious who we recommend as candidates for admiſſion into our aſſemblies; and very cir-

BENEVOLENCE, the cape ſtone of our myſtic dome—that God-like virtue, that ennobles human nature, and gives luſtre to the chriſtian; ſhines moſt conſpicuous in the maſon—by it, we deal with liberal hand bread to the hungry —by it, we ſooth the troubled heart—alleviate the diſtreſſes of the afflicted—pour balm upon the wounded—provide a phyſician for the ſick, adminiſter comfort to the priſoner, and ſometimes ſet him free—ſuch are the genuine fruits of maſonry.

SECRECY is another virtue moſt forcibly inculcated by free-maſonry. It indeed may be called a diſtinguiſhing characteriſtic of our order, and is of great utility to mankind. While the babbler and tale-bearer are diſ-

circumſpect in admitting them: treacherous deſigning men, when once admitted among us, may ſoon engage the affection of the unwary and unſuſpecting amongſt the brotherhood, may abuſe their friendſhip by artifice and cunning, may make them an eaſy prey to fraud and couſenage; in ſhort, as friendſhip is the bond and cement of our order, no brother ought to recommend any one to become a brother and companion, but ſuch as he himſelf would wiſh to make a friend and a partaker of his own friendſhip.

turbers

turbers of public peace, and peſts to ſociety; by our attention to, and practice of, ſecrecy, we naturally contract habits of ſilence and prudent reſerve, which in a thouſand inſtances contribute to peace and quiet, good neighbourhood and good-will.

THE order and decorum of our reſpective aſſemblies, ſhould not on this occaſion eſcape my notice, this deſerves particular applauſe; for even this itſelf, if there was nothing elſe in maſonry of diſtinguiſhed worth, even this itſelf renders our ſociety (if conſidered only as a matter of amuſement) ſuperior to all others of that kind. But, it may with truth be ſaid, that prudence, manly fortitude, temperance, the ſtricteſt juſtice, and indeed whatſoever things are true, whatſoever things are honeſt, juſt, pure, lovely, of good report, if there be any virtue, any thing deſerving praiſe, theſe things are repeatedly recommended, enforced and impreſſed upon the mind, by *the principles and uſages of our ancient inſtitution.*

WE have now laid this foundation ſtone; let it remain a perpetual memento of the honour

nour the craft enjoyed, under the auſpices of ſuch a noble patron; and of that amity and friendſhip, that at this æra ſubſiſts among the brethren. As the houſe to be erected on this foundation bids fair to cement us more, as well as to aggrandize our fame, let us exert ourſelves to put it in the power of our ingenious architect to ſpare no needful coſt, to make it ſtrong, to make it rich and beautiful; that in future ages (if no fatal cataſtrophe ſhould befall it) the wondering beholder may have cauſe to ſay, ſure ſomething great and good is in this maſonry, that its votaries have with ſuch profuſion expended treaſure, have diſplayed ſuch art, ſuch grandeur, and ſuch elegance in adorning this their houſe; but as no coſt, no art, no fame, or numbers, can make us truly great except ourſelves are good, let us, whilſt we are ſtriving to raiſe this ſtructure, as an emblem of our intrinſic worth and goodneſs, keep pace with the workmen who are carrying on this emblem, by a daily progreſs in eternal virtue. If maſonry ſhines refulgent by the ſplendour of her building, let maſons alſo ſhine, by their virtue, their benevolence, and charity. As the walls here to be erected will often circumſcribe our ſocial band, let friend-

friendſhip unite our hearts by every virtuous tie; and, as we do not now ſo much apply ourſelves to the ſtudy of the liberal arts, as thereby to raiſe our fame and greatneſs, let us convince the world, that we attend to virtue—let us eſtabliſh our houſe and fame in truth and righteouſneſs.

THE oration being ended, the grand-treaſurer again waved his wand, and the grand honours were given as before. A grand piece of muſic was then performed by the inſtruments, and an ode on maſonry rehearſed; after which the grand officers left the trench, and the proceſſion was reſumed, and continued three times round as before.

THE whole ceremony was conducted with the greateſt order and decorum. The grand-maſter and the reſt of the brethren then proceeded through the city in proceſſion in their carriages, without expoſing any of the *Enſignia* of the order, to *Leather-ſellers Hall*, where an elegant entertainment was provided, and the evening concluded with great joy and feſtivity.

CEREMONY *obſerved at the* Dedication of FREE-MASONS HALL.

ON *Thurſday* the 23d of *May* 1776, the right hon. lord *Petre*, the grand-maſter and his officers, with a very numerous and very brilliant company of paſt grand officers and brethren of eminence and diſtinction, with the members of the hall committee and their aſſiſtants, aſſembled in the committee room adjacent to the hall, where the grand lodge was opened in ample form about 12 o'clock. Upwards of 200 ladies, who were complimented with tickets to ſee the ceremonies and hear the muſical performers, attended, and were introduced by the aſſiſtants to the hall committee into the galleries of the hall. In the upper part of the hall the orcheſtra was built, where above 60 inſtrumental and 30 vocal performers were placed. The maſter and wardens of lodges, and private brethren, were arranged in particular ſeats ſet apart for their reception in the hall. The proceſſion was formed in the committee room, and conſiſted only of preſent and paſt grand-officers, grand-ſtewards, members of the hall

hall committee and their aſſiſtants, and the maſters of the ſeven oldeſt lodges preſent. At half paſt twelve the proceſſion entered the hall in the following order:

GRAND Tyler, with a drawn ſword—four tylers, carrying the lodge covered with white ſattin—maſter of the ſeventh lodge, carrying two ſilver pitchers, containing wine and oil—the maſter of the ſixth lodge, carrying a gold pitcher, containing corn—aſſiſtants to the hall committee, with white rods, two and two—members of the hall committee, who were not grand-officers, two and two—the brethren from the lodge of *Alfred* in *Oxford* in their academical dreſs, two and two—grand-ſtewards, two and two—the firſt light carried by the maſter of the fifth lodge—wardens of the ſtewards lodge—maſter of the ſtewards lodge—paſt grand-ſword-bearer—architect, carrying ſquare, level, and plumb-rule—maſter of the fourth lodge, carrying the bible, compaſſes, and ſquare, on a velvet cuſhion—grand-chaplain—grand-ſecretary, with the bag—grand-treaſurer, with the ſtaff—provincial grand-maſters, juniors walking firſt—the ſecond light carried by the maſter of the third

lodge—paſt junior grand-wardens, juniors walking firſt—paſt ſenior grand-wardens, juniors walking firſt—the third light carried by the maſter of the ſecond lodge—junior grand-warden—ſenior grand-warden—deputy grand-maſter—maſter of the ſenior lodge, carrying the book of conſtitutions—grand-ſword-bearer, carrying the ſword of ſtate—grand-maſter.

On the proceſſion reaching the grand-maſter's chair, the brethren who formed the proceſſion were proclaimed, and from that ſtation walked round the hall three times; at the end of the third proceſſion, the preſent and paſt grand-officers repaired to their ſeats on a platform at the upper part of the hall, and the other grand-officers to the upper part of the front ſeats on each ſide of the lodge; and the grand-ſtewards and members of the hall committee to the lower part of the ſame ſeats. Immediately on the grand-maſter being proclaimed, the muſic began to play, and continued to perform a grand piece till all the members in the proceſſion were ſeated; the lodge was then placed in the centre of the hall, and the three lights, with one gold and two ſilver pitchers, containing corn, wine, and oil,

oil, were placed thereon; the bible, compaſſes, ſquare, and book of conſtitutions, on a velvet cuſhion, being placed on the pedeſtal, the foundation ſtone anthem (p. 85) was then ſung; after which an exordium on maſonry was pronounced by the grand-ſecretary, and we are exceedingly ſorry it cannot be inſerted; but muſt refer our readers to the elogium given of it in Dr. *Dodd*'s Oration *, concluding with the architect's deſire to return the implements intruſted to his care at laying the foundation ſtone, on which the architect addreſſed the grand-maſter as follows:

Most worſhipful and right hon. grand-maſter! on laying the foundation ſtone of this moſt magnificent building, your lordſhip was pleaſed to intruſt theſe implements to my care. I have uſed them, and I truſt with ſome degree of credit, in raiſing this maſonic ſtructure, now ready for dedication, which, though far from being finiſhed, has obtained the approbation of ſo great a judge in architecture as your lordſhip, our greateſt artiſts in general, and the whole body of maſons in parti-

* Quarto edition, p. 11.

cular.

cular. I now beg leave to return theſe (ſquare, level, and plumb-rule) having in the firſt inſtance uſed them to advantage. The ornamental part, I hope to be able to finiſh in that elegant and delicate ſtile the fraternity wiſhes, ſtrictly adhering to the moſt correct rules in architecture. Moſt excellent grand-maſter, grand-officers, grand-ſtewards and brethren, be pleaſed to accept of my moſt grateful thanks, in preferring me to any other to raiſe your maſonic hall, and which I hope, when finiſhed, will give you all ſatisfaction.

His lordſhip expreſſed his approbation of the architect's conduct, and commanded the proper officers to receive back the implements which had been delivered him at laying the foundation ſtone. A ſolemn piece of muſic was next performed, during which the ladies withdrew to tea and coffee, and ſuch of the muſicians who were not maſons, retired to accompany them. The grand-maſter then ordered the hall to be tyled, on which the lodge was uncovered, and the grand-ſecretary informed the grand-maſter, that it was the deſire of the ſociety to have the hall dedicated to *maſonry*; on which the grand-maſter commanded

manded the grand-officers to aſſiſt in that ceremony, during which the organ kept playing ſolemn muſic. The grand-officers then walked round the lodge in proceſſion three times, ſtopping each time for the *ceremony* of *dedication:* at the end of the firſt proceſſion, the organ was ſilent, and the grand-maſter declared in ſolemn form the hall dedicated to *maſonry*, which being proclaimed by the grand-ſecretary, the grand honours were given: at the end of the ſecond proceſſion, the organ was ſilent, and the grand-maſter in ſolemn form declared the hall dedicated to *virtue*, which being proclaimed, the grand honours were given as before: at the end of the third proceſſion, the organ was ſilent; and the grand-maſter in ſolemn form declared the hall dedicated to *univerſal charity and benevolence*, which being proclaimed, the grand honours were given as before: the lodge was then covered, and the ladies introduced amidſt the acclamations of the brethren: next a grand anthem (p. 86) was ſung. The following oration on maſonry was then delivered by *William Dodd*, L.L.D. grand-chaplain.

Most

Most worſhipful grand-maſter and brethren all! there never was a ſtranger paradox advanced, than that, which the gloomy *philoſopher of Malmeſbury* hath laboured to ſupport, againſt the *ſociability* of *man*. Every feeling of the human heart,—every trait in the human character,—every line in the hiſtory of civilized nature ſerves to *explode* the idea; and to convince us, "that man is a being formed for *ſociety*, and deriving from thence his higheſt felicity and glory." Nay, indeed, the *hiſtory* of *mankind* might well be conſidered as "the "*hiſtory* of *ſocial life*; perpetually and inva- "riably tending more and more to perfec- "tion."

It is not to be doubted, that the mighty maſter-hand, which with ſo much facility created from the duſt of the earth the *two* firſt inhabitants of it, could, with equal eaſe, have created *thouſands* of the ſame ſpecies, and have given them all the means and advantages of perfect civilization. But He thought good to create *two* only, with an evident purpoſe to a *gradual population* of the earth which he had formed; and to a *gradual advancement* of thoſe improvements, for which

He

He wiſely fitted the human mind; and in which He as wiſely determined to keep that mind continually occupied.

HENCE, we perceive, that from this fertile and unexhauſted ſtorehouſe of human intelligence and invention, arts, ſciences, and culture of every kind have proceeded, with gradual progreſs; and MAN,—peculiarly diſtinguiſhed as he is from the whole animal creation, by his boundleſs capability of invention and improvement—MAN hath ſtill gone on to cultivate and adorn ſocial life: and to beautify and bleſs that life with all which *Utility* could aſk; which *Reaſon* could approve; nay, or even the luxuriance of *Fancy* itſelf, with *charmed* eyes, could delight in and admire!

IMMORTALITY and glory crown the *men*—thoſe truly great and diſtinguiſhed worthies, who have nobly added to the advancement of *human happineſs*, by the advancement of *civilization!*—who, by the invention or improvement of arts and ſciences—of religion and laws, by *human* or *civil* culture,—have been inſtrumental to exalt the dignity, and to enlarge the comforts of their ſpecies!

Kings of the earth!—who have furled with exulting triumph your ſtandards, crimſon'd in fellow-creatures blood!—*mighty conquerors!*—who have proudly built your fame on wide-ſpread ruin, and fearful devaſtation!—how doth your falſe honour fade, and ſink into darkneſs and obſcurity, before the ever-living luſtre of *their* genuine glory—thoſe fathers, friends, and benefactors of mankind—thoſe true heroes, who, like their juſt emblem, *the Sun*, have perpetually diffuſed life, bleſſing, beneficence; have exiſted only to inſtruct, improve, and humanize the world!

THESE—*Illuſtrious Hearers!* are the men, whom we exult to call BRETHREN: and of this truly honourable fraternity it is, that MASONRY, throughout all ages, hath been compoſed: an inſtitution,—not, as the *ignorant* and *uninſtructed* vainly ſuppoſe, founded on *unmeaning myſtery*, and ſupported by mere *good-fellowſhip*:—but "an *inſtitution* founded "on eternal reaſon and truth; whoſe deep "baſis is the *civilization* of *mankind*; and "whoſe everlaſting glory it is, to have the "immoveable ſupport of thoſe two mighty "pillars, *Science* and *Morality!*"

In proof of what I advance, permit me juſt to touch, with a paſſing pencil,—as the *time*,—not as the unlimited *nature of my ſubject* will admit;—juſt to *touch* upon—(1.) the Antiquity;—(2.) the Extent;—(3.) the Comprehensiveness;—(4.) the Excellence and Utility of our Royal *Art*; of whoſe daily advancing *progreſs*, highly flouriſhing *ſtate*, and unqueſtionable *merit*, who can doubt a moment—that beholds this ſplendid Edifice; that conſiders this lovely, honourable, and illuſtrious aſſemblage?

1. And permit me to obſerve, that the brighteſt title ſuffer no diminution of luſtre; nay, that *Nobility* itſelf derives diſtinction, from the ſupport and countenance of an inſtitution ſo venerable. For, if Antiquity merits our attention, and demands our reverence,—where will the ſociety be found, that hath an equal claim?—*Maſons* are well informed from their own private and interior records, that the *building* of *Solomon's Temple* is an important æra, from whence they derive many myſteries of their art. Now, be it remembered, that this great event took place above *a thouſand* years before the *Chriſtian*

æra; and conſequently more than a century before *Homer*, the firſt of the Grecian poets, wrote; and above *five* centuries before *Pythagoras** brought from the Eaſt his ſublime ſyſtem of *truly maſonic* inſtruction, to illuminate our weſtern world.

But, remote as is *this period*, we date not from thence the commencement of our art. For though it might owe to the wiſe and glorious king of *Iſrael* ſome of its many myſtic forms and hieroglyphic ceremonies, yet certainly the art itſelf is coeval with *Man*, the great ſubject of it. Nay, it may be well ſtiled coeval with *Creation*; when the *Sovereign* Architect raiſed on maſonic principles this beauteous globe;—and commanded that *maſter-ſcience Geometry* to lay the rule to the *planetary* world, and to regulate by its laws the whole ſtupendous ſyſtem, in juſt unerring proportion rolling round the central *Sun!*

2. And as *Maſonry* is of this remote *antiquity*, ſo is it, as might reaſonably be ima-

* See Dacier's Life of Pythagoras.

gined,

gined, of boundleſs EXTENT. We trace its footſteps in the moſt diſtant, the moſt remote ages and nations of the world. We find it amongſt the firſt and moſt celebrated *civilizers* of the *Eaſt* *, we deduce it regularly, from the firſt aſtronomers on the plains of *Chaldea*, to the wiſe and myſtic kings and prieſts of

* 'The beauty and fertility of thoſe climes (the 'Eaſtern)' ſays Abbé Reynall, 'hath ever engendered 'a moſt numerous race of people, as well as abun- 'dance of fruits of all kinds. There, laws and arts, 'the offspring of genius and tranquillity, have ariſen 'from the ſettled ſtate of government; and luxury, 'the parent of every enjoyment that attends induſtry, 'has ſprung out of the richneſs of the ſoil. India, China, 'Perſia, and Egypt, were in poſſeſſion not only of all 'the ſtores of nature, but alſo of the moſt brilliant 'inventions of art. War has frequently obliterated 'every monument of genius in theſe parts, but they 'revive again out of their own ruins, as well as man- 'kind. Not unlike thoſe laborious ſwarms we ſee pe- 'riſh in their hives by the wintry blaſt of the north, 'and which reproduce themſelves in ſpring; retain- 'ing ſtill the ſame love of toil and order. There are 'certain Aſiatic nations, which have ſtill preſerved 'the arts of luxury with their materials, notwithſtand- 'ing the incurſions and conqueſts of the Tartars.' Vol. iv. p. 489.

Egypt;

Egypt *;—the ſages of *Greece*, the philoſophers of *Rome:*—nay, and even to the rude and *Gothic builders* of a dark and degenerate age; whoſe vaſt temples ſtill remain amongſt us, as monuments of their attachments to the *Maſonic* arts, and as high proofs of a taſte, which, however irregular, muſt always be eſteemed awful and venerable †.

In truth, in no *civilized* age or country hath *Maſonry* been neglected: the moſt illuſtrious characters,—kings and nobles,—ſages and legiſlators,—authors and artiſts,—have thought it their glory to protect and to honour it. And, at the *preſent* hour, while we find the *brotherhood* ſucceſsfully eſtabliſhed in every kingdom

* The regal and ſacerdotal offices, in the ancient world, were frequently united; Melchizedec was king and prieſt; and Virgil ſpeaks of Anius under the ſame characters:

Rex Anius, rex idem hominum Phœbique ſacerdos.
Æn. iii. 80.

† So Abbé Reynall obſerves,—'The Gothic ages 'have left us ſome monuments, the boldneſs and ma-'jeſty of which ſtill ſtrike the eye amidſt the ruin of 'taſte and elegance.' p. 526.

of

of the earth, we are happy to rank in that liſt many names, which do honour to their own,—would have done honour to any age. To *enumerate* them would be a taſk abundantly pleaſing; but the time allows me not. It would, however, be inexcuſable to omit particulariſing that *Hero-King*, that bright and northern ſtar, whom the admiring world allows to be one of the greateſt princes, and of whom we may juſtly boaſt as one of the firſt and moſt diſtinguiſhed friends and lovers of our *Art!* ‡—that ancient, honourable *Art*, for whoſe

‡ I cannot with-hold from my reader the following eulogium on the king of Pruſſia, by the hiſtorian ſo often quoted, and whoſe work alone would confer immortality. 'The king of Pruſſia alone hath in-'vented a new method of diſciplining armies, of head-'ing battles, and of gaining victories. This prince, 'who would have been better ſerved by another nation, 'and certainly better commended than he could poſ-'ſibly be by his own; who hath not had, ſince Alex-'ander, his equal in hiſtory, for extent and variety 'of talents; who, without having been himſelf formed 'by Greeks, hath been able to form Lacedæmonians; 'he, in a word, who hath deſerved, beyond all others, 'that his name ſhould be recorded in his age, as a 'diſtinction vying in greatneſs with thoſe of the fineſt 'ages of the world: this ſame king of Pruſſia hath 'totally

whoſe promotion and dignity LODGES are opened in every quarter of the globe.—For I cannot but remark with peculiar pleaſure, that in whatſoever elſe men may diſpute and diſagree, yet they are all unanimous to reſpect and to ſupport a ſingularly amiable inſtitution; which annihilates all parties; conciliates all private opinions; and renders thoſe who by their Almighty Father were *made of one blood*, to be alſo of one heart and one mind; BRETHREN, bound, firmly bound together by that indiſſoluble tie—"the love of their GOD, and "the love of their *Kind*."

3. THIS alone might well be judged a ſufficient reaſon for the *extent*, and, if we may

'totally changed the principles of war, by giving in 'ſome meaſure to the legs an advantage over the arms; 'that is to ſay, that by the rapidity of his evolutions 'and the celerity of his marches, he hath always ex- 'celled his enemies, even when he hath not conquered 'them. All the nations of Europe hath been obliged 'to imitate his example, in order not to be obliged 'to ſubmit to him. He will enjoy the glory, ſince 'it is one, of having raiſed the art of war to a degree 'of perfection, from which, fortunately, it cannot 'but degenerate.' p. 452.

ſo

ſo ſay, *univerſality* of the Craft. But, when to this we farther add, the COMPREHENSIVENESS of the inſtitution, and the vaſt circle of arts and ſciences which it takes in, we ſhall no longer wonder at that *extent*; but be ſatisfied, "That MASONRY muſt and will always keep "pace, and run parallel with the culture "and *civilization* of mankind." Nay, we may pronounce with ſtrict truth, That where *Maſonry* is not, *civilization* will never be found.——And ſo in fact it appears: for, in *ſavage* countries, and barbarous climes—— where operative *Maſonry* never lays the *line*, nor ſtretches the *compaſs*—where ſkilful *Architecture* never plans the *dome*, nor rears the well-ordered *column*;——on thoſe benighted realms, liberal Science never ſmiles, nor does ingenuous Art exalt, refine, embelliſh, and ſoften the mind *!

BUT, give MASONRY once to exert her heaven-deſcended talents, even in realms like

* Ovid's famous line is ſo well known, and become, as it were, ſuch a general axiom, that it is ſcarce needful even to hint at it;

'Ingenuas didiciſſe, &c.'

thoſe;—let her rear the dwelling, and teach the lofty temple to emulate the clouds;—ſee what a train of Arts immediately enter, and join, in ample *ſuite*, to give their patron *Architecture* completion and glory*!—Lo! at their

* 'The Genius,' ſays Abbé Reynall, 'which 'preſides over Deſign raiſed three of theſe arts at 'once; I mean Architecture, Sculpture, and Paint-'ing. Architecture, in which convenience of itſelf 'regulated thoſe proportions of ſymmetry that con-'tribute to give pleaſure to the eye; Sculpture, 'which flatters princes, and is the reward of great 'men; and Painting, which perpetuates the remem-'brance of noble actions, and the inſtances of mutual 'love.' And ſpeaking of the union and dependence of the arts and manufactures, he goes on, 'Manu-'factures contribute to the advancement of know-'ledge and of the ſciences. The torch of induſtry 'ſerves at once to enlighten a vaſt horizon. No 'art is ſingle: the greater part of them have their 'forms, modes, inſtruments, and elements, in com-'mon. The mechanics themſelves have contributed 'prodigiouſly to extend the ſtudy of mathematics. 'Every branch of the genealogical tree of ſcience 'has unfolded itſelf with the progreſs of the arts and 'handicrafts. Mines, mills, cloth-works, dying, have 'enlarged the ſphere of philoſophy and natural hiſ-'tory. Luxury has given riſe to the art of enjoyment, 'which is entirely dependent on the liberal arts. As 'ſoon

their head, *Sculpture* with his animating chiſſel bids the forming marble breathe!—See *Painting* with his vivid pencil ſteal Nature's faireſt tints, while the glowing canvas ſtarts beneath his touch into beauty and life!—See the long labours of the loom; the ſtoried tapeſtry, and the rich wrought ſilk, employed to decorate the habitation which every art and every exertion of the manufacturer and mechanic are buſied to complete!

But not the *manual arts* alone attend: hark!—through the finiſhed dome divine

'ſoon as Architecture admits of ornaments without, it brings with it decorations for the inſide of 'our houſes; while Sculpture and Painting are at the 'ſame time at work for the embelliſhment and adorning of the edifice. The art of Deſign is employed 'in our dreſs and furniture. The pencil, ever fertile 'in novelty, is varying without end its ſketches and 'ſhades on our ſtuffs and our porcelain. The powers 'of genius are exerted in compoſing at leiſure maſterpieces of poetry and eloquence, or thoſe happy ſyſtems of policy and philoſophy, which reſtore to the 'people their natural rights, and to ſovereigns all 'their glory, which conſiſts in reigning over the heart 'and the mind, over the opinion and will of their 'ſubjects, by the means of reaſon and equity.' P. 492.

Muſic pours her ſoul-commanding ſounds; with her artful hand and finely-varied tones ſweetly enforcing the lofty and inſtructive leſſons of heaven-born *Poeſy!*—which, whilſt it wraps the delighted mind in deep contemplation, gives birth and being to thoſe ſage, thoſe *civil*, thoſe *legiſlative* and *moral* plans; or, in one word, to *all that round* of *ſpeculative Maſonry*, which ſecures, adorns, and dignifies ſociety; and repreſents in ſtrong contraſt the *ſavage*, and the *civilized* man *!

* See the hiſtories of the Savages in America, Kamſchatzca, Greenland, &c. The ingenious author of 'The View of the internal Evidence of the Chriſ-'tian Religion' (to whom I am happy in an oppor-tunity to pay my feeble tribute of thanks for his uſeful, well-timed, and irrefragable work) obſerves, 'That if we turn our eyes to thoſe remote regions of 'the globe, to which ſupernatural aſſiſtance has never 'yet extended, we ſhall there ſee men, endued with 'ſenſe and reaſon not inferior to our own, ſo far from 'being capable of forming ſyſtems of religion and 'morality, that they are at this day totally unable to 'make a nail or a hatchet;—From whence we may 'ſurely be convinced, that reaſon alone is ſo far from 'being ſufficient to offer to mankind a perfect reli-'gion, that it has never yet been able to lead them 'to any degree of culture or civilization.' P. 116, &c.

THUS

THUS *comprehenſive* is the noble Art we boaſt; and ſuch are the triumphs of *Architecture* alone, *in whoſe* ample graſp are contained ſuch numberleſs benefits to human nature, and which may juſtly be deemed the peculiar and favourite child of civizilation, as well as the unerring mark and criterion of that civilization, and of the progreſs of the fine arts in every ſtate.—Were I to proceed—or had I aſſumed for my proof that wonderful, all-informing ſcience on which *Maſonry* is built; nay, and which—*proud Miſtreſs of Arts!*—iſſues forth her commanding laws, not only to thoſe arts, but even to *nature*—even to nature's ampleſt round—the *ſolar ſyſtem* itſelf: —had Geometry been my theme—the time would have failed me to have recounted even a part of that comprehenſive extent and reach of inſtruction;—that inexhauſted fund of information and knowledge, of improvement and advantage, which it imparts to its ſtudious votaries. Happy votaries—adepts in true *Maſonry*—ever the zealous and moſt ardent admirers of natural and moral *beauty!* for they are eſpecially ſenſible of the *beauties* of that *world*, which, amongſt the intelligent Greeks, knew no other name. And well indeed

deed might it be ſtyled Κοσμος, eſſential "BEAUTY;"—for it excels, at once, in all the regularity of order, the exactneſs of proportion, the glow of colouring, the force of expreſſion, and the ſtrength of deſign.

4. BUT future and more extenſive diſcuſſions of this high and entertaining theme may, perhaps, through *your* honourable ſanction engage my pen*. For the *preſent*—after what hath been already advanced, can any man doubt a moment of "the EXCELLENCE and "UTILITY of MASONRY," thus deep in antiquity, boundleſs in extent, and univerſal in its comprehenſion of ſcience, operative and ſpeculative; thus, in its wide boſom, embracing at once the whole circle of Arts and Morals?

TO attempt its encomium (particularly after what has been already ſo ably, ſo elegantly advanced by my worthy brother†) would be "waſteful and ſuperfluous exceſs;"

* The author did not live to publiſh any thing more on Maſonry.

† Mr. HESSELTINE, the Grand-ſecretary, whoſe Exordium was not more elegant and inſtructive, than ably and eloquently delivered.

would

would be, in the fine language of our firſt and ſublimeſt of Bards,

" *To gild refined gold, to paint the lily,*
" *To throw a perfume on the violet;*
" *To ſmooth the ice; to add another hue*
" *Unto the rainbow; or, with taper-light*
" *To ſeek the beauteous eye of Heav'n to garniſh.*"

For who, in this poliſhed, this improving age, is inſenſible of the attraction, the excellence, the utility of the Fine Arts, the Liberal Sciences*? Who, in this peculiarly humane

* It is a pleaſure to remark, that while our country has equalled *Rome* in arms, ſhe is every day advancing, and we truſt will rival *Greece* in Arts;—ſo that *Virgil*'s fine compliment to both theſe countries, we may hope, will be completely applicable to her:

' Excudent alii ſpirantia mollius æra
' Credo equidem, vivos ducent de marmore vultus;
' Orabunt cauſas melius, cœlique meatus
' Deſcribent radio, & ſurgentia ſidera dicent:
' Tu regere imperio populos, Romane, memento!
' Hæ tibi erunt artes; paciſque imponere morem,
' Parcere ſubjectis, & debellare ſuperbos.

Æn. vi. 847.

Biſhop Hall, in his Quo Vadis (p. 644) ſpeaking of England, ſays, ' The double praiſe which was of ' old

humane and philanthropic æra, is cold to the call of BENEVOLENCE——that never failing attendant on the ingenuous Arts;—that all-pervading, all-performing virtue, which in one ſhort and eaſy word, *Thou ſhalt love thy neighbour as thyſelf*, comprizes all duty, and conſummates the round of moral perfection.

INDEED, the celebrated Eulogy which CICERO paſſeth on philoſophy, may with equal propriety be applied to MASONRY, duly practiſed and rightly underſtood. For in that view it will be found eminently "the improvement of youth, and the delight of "old age. The ornament of proſperity, the "refuge and ſolace of adverſe hours: it "pleaſes at home; is no incumbrance abroad: "it lodges with us; travels with us; and "adds amuſement and pleaſure to our rural "retirement †.

WITH

'old given to two great nations, that *Italie* could not 'be put downe for armes, nor *Greece* for learning, 'is happily met in our one Iland. Thoſe therfore 'that croſs the ſeas to fill their braine, doe but tra-'vell northward for heat, and ſeeke that candle 'which they carry in their hande.'

† 'Hæc ſtudia adoleſcentiam alunt, ſenectutem 'oblectant; ſecundas res ornant; adverſis perfugium 'ac

WITH heart-felt zeal and ſincerity, allow me then, right noble and worthy *Brethren*, to congratulate you on the advancement, the progreſs, and preſent ſtate of our uſeful, excellent, antique, and myſtic Lore! more particularly allow me to congratulate you on this great and feſtive day; on this ſolemn DEDICATION with high pomp and ſong, of an EDIFICE, which does equal credit to its architect, and to the craft; and which promiſes a long line of ſtability and glory to Maſonry, in this its favourite land!

AND while by our ſincere *good-will* and *friendly regard* each for the other;—while by our liberal and merciful *relief* of the *Brethren in diſtreſs*;—while by the eſtabliſhment of an univerſal language and communication, for

'ac ſolatium præbent; delectant domi; non impe-
'diunt foras; pernoctant nobiſcum; perigrinantur;
'ruſticantur.' And ſo alſo Vitruvius, in his Preface, p. 14, finely obſerves, 'Doctum (hac in ſcientia)
'ſolum ex omnibus, neque in alienis locis pere-
'grinum eſſe, neque, amiſſis familiaribus & neceſſariis
'inopem amicorum; ſed in omni civitate civem cen-
'ſeri, adverſoſque fortunæ caſus poſſe deſpicere.'

Vitruv. Præfat. L. vi.

the attainment of thoſe two purpoſes throughout the earth, under the ſeal of moſt ſacred and inviolable *ſecreſy*;—whilſt thus, we ſeem to have amply provided for the intereſts of BENEVOLENCE: ſo let us, by every method, and by every encouragement in our power, court the LIBERAL ARTS to come and dwell amongſt us: let the means of their cultivation and improvement be the frequent ſubject of our beſt and moſt ſerious diſquiſitions: let us endeavour to hold forth every engaging allurement, that they may approach and apply their elegant and wonder-working fingers, to finiſh the beauties of this well-ordered dome; and to make it, what we wiſh, the diſtinguiſhed reſidence of immortal MASONRY!

AN æra, which cannot be far diſtant: for the magnificence of our building, in ſo ſhort a period, thus wonderfully grown up before us, ſpeaks in emphatic language, at once the zeal and the ability of its friends; and ſtimulates—with a force far beyond all the eloquence of the moſt perſuaſive *orator*;—ſtimulates every noble heart to a gallant emulation, and muſt inſpire a wiſh to contribute towards

towards the perfection of ſo beautiful and elegant a deſign.

Nor can the brilliant and generous example of that illuſtrious Nobleman, who ſo honourably *preſides* over us, want its due effect;—a Nobleman—you, my Brethren, all agree with me—not more diſtinguiſhed as a *Maſon* than as a *Man!* whoſe love of liberal Arts, and whoſe regard for moral virtue, are not confined to the *Lodge*, but accompany and adorn him in all the walks of life! Under ſuch auſpices may the Craft reſt happy and ſecure, and flouriſh for ever as the *Palm!*—and may this Hall, awfully dedicated to *Maſonry*, to *Virtue*, to *Benevolence**, ſtill and for ever behold each ennobling ſcience, each ingenuous Art, ſmile and triumph, ſoften and civilize beneath its roof!——May private friendſhip and public virtue dignify and diſtinguiſh the heart and character of every *Maſon*, who here ſhall form and fill the myſtic *Lodge!*

* See the Ceremonial of Dedication.

AND when the ſacred ſolemn rites are done, when feſtive Hilarity aſſumes his ſocial ſeat, may decent politeneſs, and ſweetly-ſmiling innocence, for ever wreathe the chaplet for his brow, crown his *bowl*, and command his *ſong!*

AND, while amidſt the ſcientific labours of the Lodge, elevated ſchemes of improving Art engage and enrapture our Minds; while holy and ancient myſteries warm the imagination with improvement's kindred glow;—while in the mournful inveſtigation of a Brother's wants pleading pity melts our eye, and generous compaſſion ſwells the feeling breaſt;—while amidſt the chearful exertions of inoffenſive mirth, of heart-enlarging, friendly communication—reflection ſhall be enabled to look back with pleaſure, and impartial conſcience ſhall find nothing to diſapprove: *then*, my *Brethren*, may we, with comfort and with confidence, lift up our adoring hearts:

AND WE DO LIFT THEM UP TO *Thee*, Great Nature's adorable and wonderous Geometrician! Almighty Parent of the World! wiſe

Former

Former of *Man!*-imploring on this, and on all our other laudable undertakings, thy favour, thy bleſſing, thy aid, without which, vain and fruitleſs are all the efforts of feeble men!—'Tis from *Thee*, beneficent Founder of our frame, that we have received, the *heart* to feel; the *hand* to labour; the *eye* to behold; the *ear* to hear; the *tongue* to proclaim; and all the faculties which make us *ſuſceptible* of *moral*, partakers of *natural* good!—Teach us, then, to delight in them, to improve them as thy bleſſing; and through the beauty, order, and excellence of *created* things, to view, contemplate and adore thy uncreated excellence and beauty!

FORMED as thy *Temple*, and enriched with the ornaments of thy creative wiſdom,—conſummate Architect of thy maſter building, *Man!*—we look up to Thee, to inſpire us with underſtanding, with ſcience, with virtue, with all which can dignify, refine, and exalt our nature, and render the temple at leaſt not wholly unworthy of its ſacred inhabitant!—To this end, direct us to make the BLESSED VOLUME of thy inſtructive wiſdom, the never-

erring

erring *ſquare* to regulate our conduct †; the *compaſs* within whoſe circle we ſhall ever walk with ſafety and with peace; the infallible *plumb-line* and criterion of rectitude and truth! Enable us to fill up every ſphere of duty with exactneſs and honour; and by our amiable attention to all the ſweet and bleſſed offices, the endearing charities of ſocial life in particular, teach us to win the love of thoſe who unite in thoſe tender offices with us: and as fathers, huſbands, friends,—as worthy *men* and worthy *Maſons*,—to diſtinguiſh and exalt the profeſſion which we boaſt!

And, while through thy bounty—rich Diſpenſer of every bleſſing!—our cups overflow with plenteouſneſs, and *wine*, and *corn*, and *oil* *, delight and cheer our boards: Oh, may

† *Shakeſpeare*—that all comprehending genius,—in his play of Antony and Cleopatra puts a ſpeech into the mouth of Antony, act ii. ſcene 3. which plainly ſhews that immortal bard was one of our brethren:

" My Octavia,
" Read not my blemiſhes in the world's report,
" I have not kept my *ſquare*; but that to come
" Shall all be done by *rule*."

* See the Ceremonial of the Dedication.

our

our full hearts never be wanting in gratitude, and in the voice of thankſgiving to Thee; in liberal ſentiments and ſuccour towards every laudable undertaking; in the quickeſt ſenſibility, and readieſt relief we can give to the woes and diſtreſſes of our fellow-creatures—of *all mankind*—of every *being*, univerſal Lord! who bears thy image, and looks up to thy providence; who is fed by thy hand, hopes for thy future and all comprehending mercy, and can and will triumphantly unite with us, —with the general voice of *Maſons* and of *Men*,—earneſtly and emphatically ſaying,

" *Father of All! in every age,*
" *In every clime ador'd;*
" *By Saint, by Savage, and by Sage,*
" Jehovah, Jove, *or Lord!*
" *To* Thee, *whoſe temple is all ſpace,*
" *Whoſe altar, earth, ſea, ſkies;*
" *One chorus let all Being raiſe,*
" *All Nature's incenſe riſe!*"

AFTER this the *Coronation Anthem* was ſung, *viz.*

Zadock the prieſt, and *Nathan* the prophet, anointed *Solomon* king. And all the people rejoiced, and ſaid, God ſave the king, long live the king, may the king live for ever. Amen. *Hallelujah!*

Hallelujah—For the Lord God omnipotent reigneth. The kingdom of this world is become the kingdom of our Lord and of his Chriſt, and he ſhall reign for ever and ever, King of Kings, Lord of Lords. *Hallelujah!*

AFTER which, donations from ſeveral reſpectable brethren were proclaimed. Then the following *New Ode*, written by a member of *the Royal Alfred Lodge at Oxford*, and ſet to muſic by Mr. *Fiſher*, was performed, *viz.*

STROPHE.

AIR.

WHAT ſolemn ſounds on holy *Sinai* rung,
When heav'nly lyres, by angel-fingers ſtrung,
According to th' immortal lay,
That hymn'd creation's natal day.

RECI-

RECITATIVE, *accompanied.*

'Twas then the ſhouting ſons of morn
Bleſs'd the great omnific word :——
" Abaſh'd hoarſe jarring atoms heard,
" Forgot their pealing ſtrife,
" And ſoftly crowded into life,"
When order, law, and harmony were born.

CHORUS.

The mighty maſter's pencil warm
Traced out the ſhadowy form,
And bade each fair proportion grace
Smiling nature's modeſt face.

AIR.

Heaven's rareſt gifts were ſeen to join
To deck a finiſh'd form divine,
And fill the ſov'reign artiſt's plan ;
Th' Almighty's image ſtamp'd the glowing frame,
And ſeal'd him with the nobleſt name,
Archetype of beauty, *Man.*

ANTISTROPHE.

SEMI-CHORUS and CHORUS.

Ye ſpirits pure, that rous'd the tuneful throng,
And loos'd to rapture each triumphant tongue,

Again, with quick inſtinctive fire,
Each harmonious lip inſpire:
Again bid ev'ry vocal throat
Diſſolve in tender votive ſtrain.

AIR.

Now while yonder white-rob'd train ||
Before the myſtic ſhrine
In lowly adoration join,
Now ſweep the living lyre, and ſwell the melting note.

RECITATIVE.

Yet ere the holy rites begin
The conſcious ſhrine within,
Bid your magic ſong impart.

AIR.

How within the waſted heart
Shook by paſſion's ruthleſs power,
Virtue trimm'd her faded flower,
To op'ning buds of faireſt fruit.
* *How from majeſtic nature's glowing face*
She caught each animating grace,
And planted there th' immortal root.

|| Alluding to the Brethren in their white aprons, &c.
* The lines in Italic are omitted in the muſic.

EPODE.

EPODE.

RECITATIVE, *accompanied.*

Daughter of Gods, fair virtue, if to thee,
And thy bright ſiſter, univerſal love,
Soul of all good, e'er flow'd the ſoothing harmony
Of pious gratulation—from above
To us, thy duteous votaries, impart
Preſence divine.———————

AIR.

The ſons of antique art,
In high myſterious jubilee,
With Pæan loud, and ſolemn rite,
Thy holy ſtep invite,
And court thy liſt'ning ear,
To drink the cadence clear
That ſwells the choral ſymphony.

CHORUS.

To thee, by foot profane untrod,
Their votive hands have rear'd the high abode.

RECITATIVE.

Here ſhall your impulſe kind
Inſpire the tranced mind.

AIR.

And lips of truth ſhall ſweetly tell
What heavenly deeds befit,
The ſoul by wiſdom's leſſon ſmit:
What praiſe he claims, who nobly ſpurns
Gay vanities of life, and tinſel joys,
For which unpurged fancy burns.

CHORUS.

What pain he ſhuns, who dares be wiſe;
What glory wins, who dares excel.

THE following is an explanation on the Ode, by the author, in a letter directed to *James Heſeltine*, eſq. *viz.*

Dear Sir,

INCLOS'D I have tranſmitted to you an Ode, compoſed in conſequence of the requeſt of the grand-maſter (which we conſider as a command) by one of the brethren of the lodge of *Alfred*, for the conſecration of the great hall. I preſent it with all ſubmiſſion to the judgment of our brethren, they are at full liberty to employ or reject it, to alter or correct

rect it as they pleaſe. The author deſires to remain in obſcurity; it is his firſt attempt in the path of lyric poetry, and he is not a candidate for fame, where he thinks he has ſo little reaſon to hope for the prize. If his compoſition proves acceptable to his brethren of the grand lodge, or even if it only ſhews his diſpoſition to attend at all times to their requeſts, that is the higheſt ſatisfaction he hopes from this undertaking. He is concerned, that the nature of the ſubject obliged him to be more obſcure than he might perhaps otherwiſe have been; the following outlines will ſufficiently explain to you the author's plan—how it is executed you will judge.

The Ode is deſigned to be ſung at the conſecration of a maſonic hall; it is therefore addreſſed to thoſe angelic beings, who ſhouted for joy at the creation of the world: they are invited to attend the conſecration of a building dedicated to the ſervice of virtue, and ſacred to the duties of charity and benevolence. The ode is divided into *ſtrophe*, *anti-ſtrophe*, and *epode*, agreeable to the manner of the *Grecian* lyrics. In the *ſtrophe*, the author paints the ſcene of the creation, and deſcribes

ſcribes the harmony which then reſounded through the univerſe, eſpecially at the formation of man. In the ſecond part, the *anti-ſtrophe* is the addreſs to the angelic beings who are invited to attend a ſolemnity, to celebrate the conſecration of our building, and to inſtruct the ſurrounding crowd, that virtue alone could make the human form the real image of the divine, or bring it to a correſpondent beauty with the other parts of nature; and therefore the leaſt part, the *epode*, is more particularly addreſſed to virtue and benevolence invoking their attendance on this ſolemn occaſion, and dedicating to their future protection and ſervice this temple of maſonry.

THE author has given his opinion how he thinks it ſhould be ſet to muſic, but that he leaves to the better judgment of your muſical compoſer.

I SHOULD be obliged to you for your opinion on the ode.

I am with great reſpect,
your humble ſervant and brother.

New Coll. Oxon.
Monday, April 1, 1776.

AFTER

AFTER which the proceſſion was reſumed, and marched round the hall three times, preceded by tylers carrying the lodge as at entrance, during which the muſic continued playing a grand piece. The proceſſion being returned to the committee-room, the grand lodge was cloſed in ample form, *&c.*

MANY other brethren exerted their talents in compoſing odes on ſo important an occaſion; among which the following, *viz.*

ODE for the Dedication of the FREEMASONS NEW HALL,

By the Rev. Brother *Daniel Turner*, A.M. *Woolwich, Kent.*

STROPHE.

RECIT. and CHORUS.

What ſacred ſounds on *Zion*'s top were heard,
When riſing light t'illume new worlds appear'd!
Seraphic bands all join'd the lay,
And hail'd creation's natal day.

RECIT. *accompanied.*

'Twas then old *Chaos* ſtood amaz'd,
Before the Almighty's face,
Heav'n and earth aſſum'd their place.

Th' all pervading hand,
Divided ſea and land,
Then beauty, grace, and order firſt were rais'd!

CHORUS.

The mighty architect deſign'd,
An emblem of his ſpotleſs mind:
Perfection glow'd throughout the whole,
And harmony was nature's ſoul.

AIR.

Unfiniſh'd ſtill the great intent,
Once more th' Almighty word was ſent,
To fill the wond'rous plan:
The new-form'd duſt in majeſty aroſe,
And with his Maker's image glows,
Prince of creation, *Man.*

ANTISTROPHE.

RECIT. and CHORUS.

Celeſtial ſpirits loudly ſounding,
Holy harps through heav'n reſounding,
Sweep the ſtrings with touch divine,
Maſons will the concert join!
While the notes in higheſt ſtrain,
Wake all nature to a ſong!

AIR.

AIR.

Praiſe to maſons doth belong,
Maſons, ſons of art reveal'd;
Tenets pure, though deep conceal'd,
The craft and maſter extoll,
While truth and life remain.

RECITATIVE.

Concord's each peculiar ſon,
Sure will baneful paſſion ſhun:
Unity's the ſtrongeſt power,

AIR.

Unity can bleſſings ſhower,
O'er a happy band and free;
Such as is fam'd *Maſonry*.
Benevolence each heart expands,

AIR continued, and at the end CHORUS.

Philanthrophy extends the willing arm,
To feed—to ſhelter—and to warm,
Each who in need of pity ſtands,

EPODE.

RECIT. *accompanied.*

Virtue, all hail! before thy ſhrine we bow;
Exalt our minds with emulation's fire,
To tread the paths of heroes let us now
Attempt—and after laſting fame aſpire.
To our endeavours, aid divine impart,
And grace the works myſterious of our art.

AIR.

Science! gaudieſt plume of reaſon,
Now to thee in this their dwelling,
Maſons all mankind excelling,
Yield the palms of grateful praiſe,
And a joyful chorus raiſe,
Which ſhall laſt through ev'ry ſeaſon.

CHORUS.

Long may the ſocial bond remain,
While arts and virtue grace its reign.

RECITATIVE.

Its influence ſhall hold,
Till death doth all unfold.

AIR.

AIR.

Tread gently o'er this ſacred ground,
Here the dome aſpiring,
Breaſts maſonic nobly firing,
Leads to honour, merit, glory;
From deep foundations noble ſtructures riſe,
Such as bear renown in ſtory.

First CHORUS.

May bliſs, eternal pleaſures fair,
Crown the compaſs, and the ſquare.

Grand CHORUS.

Happy—happy—happy he,
Who taſtes the joys of *Maſonry*.

THIS Ode was accompanied with the following letter directed to the hall-committee:

Woolwich, April 17, 1776.

GENTLEMEN,

ALONG with this I preſent to your examination the haſty production of a few hours, for the ſhortneſs of time allotted me, and the nature of my confined ſituation allowed no more. I confeſs the ſubject to be capable of a greater number both of philoſophic, ma-

ſonic, and poetic beauties, which ſhould have been wrought into the piece, had you ſooner adviſed me of it. If any other brother furniſh you with a better, the rejecting of mine will give me pleaſure; but ſhould mine be approved, permit me to aſk a favour, nay to claim a right, which true maſons will never deny a brother.

THOUGH I am not unknown to the world in a literary character, yet I have always been in obſcurity, owing to the want of patronage among the great or affluent: whatever therefore tends to make me better known, is a real ſervice to me. To aſſiſt the weak is the glory of humanity, but the duty of a maſon. As I am a teacher as well as a clergyman, the printing my name and preſent place of reſidence to the ode may be of advantage to me. Such an acknowledgment, I hope, will not be thought extravagant for me to aſk, who I may ſay lives by my pen, nor beneath you to grant. I have the honour to be with profound reſpect,

Gentlemen,

your moſt obedient humble ſervant,

DANIEL TURNER.

ODE on raiſing a HALL ſacred to MASONRY, by *Brother* JOHN WILLIAMSON of *London.*

No more of trifling themes or vain,
My Muſe again ſhall ſing,
Urania claims a nobler ſtrain,
A more expanded wing.
To *Maſonry* exalt the joyful ſong,
Soft as the infant morn—yet as the ſubject—
ſtrong.

Behold! the ſacred ſtructure riſe,
On firm foundation laid,
Where *Solomon* the great and wiſe,
His bounty firſt diſplay'd;
The *Syrian* king materials brought
To aid the grand deſign,
And *Hiram Abiff*'s happy thought
Completed it divine.
In wiſdom, ſtrength, and beauty ſee
The three grand orders hap'ly agree.
From hence, what bleſſings may ariſe
By ev'ry brother's friendly aid;
The faireſt offspring of the ſkies,
Kind Charity! all-charming maid!

Shall

Shall ſtretch her hand the poor to bleſs,
And raiſe them up from deep diſtreſs;
Baniſh each ſorrow from the breaſt,
And, like the good *Samaritan*--balm impart.
Hail, *Maſonry!* to thee we raiſe
The ſong of triumph, and of praiſe;
For ſurely unto thee belongs
The higheſt notes, the nobleſt ſongs,
Whoſe arts with happineſs delight,
And each like brethren unite.
To noble PETRE raiſe the ſtrain,
He bids the temple riſe again,
Him future Grands * ſhall joyful own,
Who laid the firſt foundation ſtone:
Let us hands together join,
Maſonry is art divine;
Harmony ſupports the whole,
Fills the heart, exalts the ſoul.
Thrice hail again this noble art!
Which can ſuch myſtic joys impart;
The ſun which ſhines ſupreme on high,
The ſtars that gliſter in the ſky,
The moon that yields her ſilver light,
And vivifies the lonely night,

* The ancient maſons always call the *grand-maſter* the *Grand*.

Muſt

Muſt by the courſe of nature fade away,
And all the earth alike in time decay;
But, while they laſt, ſhall *Maſonry* endure,
Built on ſuch pillars, ſolid and ſecure:
And at the laſt, again ſhall riſe
In brotherly affection to the ſkies.
To *Maſonry* exalt the lay,
Each brother raiſe his voice,
Let ſmiles around diffuſive play,
And heartily rejoice.
Since noble PETRE grac'd this pile,
Both wiſdom, ſtrength, with beauty ſmile.

N° 18, High Holborn,
May 1776. J. W.

Directed to Capt. *George Smith* at *Woolwich*, with a requeſt to lay it before the Hall-committee.

THUS ended one of the grandeſt ceremonies of Maſonry ever exhibited in this or any other age.

UNDER lord *Petre*'s auſpices maſonry flouriſhed both at home and abroad in the moſt conſpicuous manner; for in the year 1772 the maſons at *Barbadoes* built an elegant hall for their meetings. In 1773 the Hall-committee

mittee was firſt appointed by the grand-lodge, who had the ſole care of that building, and ſtill continue to have the ſole government of the hall-fund, as well as of every thing belonging to that ſtructure and its appurtenances, &c. This committee conſiſts of all preſent and paſt grand-officers, and of the following brethren; viz. brother *James Harriſon*, brother *John Yeamons*, and brother *Redmond Simpſon*. They are ſubject to the controul of the grand-lodge, to whom all reports of proceedings are made; neither can any thing be paſſed into a law without the approbation of the grand-lodge aſſembled in quarterly communication. Each member has been honoured with a ſilver medal, on which is repreſented the implements of maſonry with this motto, *Vide, Audi, Tace*, and on the reverſe, a ſun, with the name and number of the owner, with this inſcription; *Free Maſons Hall*.

In the ſame year an alliance was formed with the grand-lodge of *Germany*, held at *Berlin*, under the patronage of his preſent *Pruſſian* majeſty, who in the year following (namely,

(namely, 1774) incorporated the ſociety of Free-maſons throughout all his dominions *.

In 1775 the office of grand-chaplain was revived in the perſon of the learned, but unfortunate Dr. *Dodd*, L. L. D. ſince whoſe death the place has remained vacant.

During his lordſhip's reign all paſt grand-officers were permitted to wear the jewel of their reſpective offices in a circle, pendant to a blue riband, at all the public meetings of the ſociety. In the ſame reign an appendix to the Book of Conſtitutions was ordered to be printed under the inſpection of the Hall-committee.

In 1776 the maſons at *Sunderland* built an elegant room for the meetings of the *King George*'s, and the *Sea Captains lodges*, which was dedicated in an ample form. In ſhort, during lord *Petre*'s reign the ground was purchaſed in *London* for building a Hall for the grand-lodge of *England*; the foundation ſtone

* See the Hiſtory and Antiquity of Free-maſonry in Germany.

was laid; the building erected, dedicated, and finiſhed.

In 1777 the duke of *Mancheſter* accepted the office of grand-maſter, and governed the craft with care and vigilance five years. During his preſidency thoſe perſons, who aſſemble in *London* and elſewhere, in the character as maſons, calling themſelves *Ancient Maſons*, by virtue of an authority from a pretended grand-lodge in *England*, ſaid to be under the patronage of the duke of *Athol*; are forbid to be countenanced and acknowledged as maſons by any regular lodge or maſon, under the conſtitution of *England*. This cenſure doth not extend to any lodge or maſon made in *Scotland* or *Ireland*, or to any lodge or maſon made abroad, and in alliance with the grand-lodge of *England*. Under his grace's reign the law, which ſpecifies, that no perſon ſhall be made a maſon for a leſs ſum than *one guinea*, be repealed, and no perſon be made for a leſs ſum than *two guineas*. That no conſtitution for a town lodge be granted for a leſs ſum than *ſix guineas*, or for a country lodge for a leſs ſum than *four guineas*, excluſive of the other uſual fees. It was alſo enacted,

enacted, that each lodge ſhall pay for every perſon made a maſon the ſum of *five ſhillings*; for regiſtering his name in the books of the grand-lodge, and for every maſon becoming a member of any lodge or lodges, the ſum of *two ſhillings* and *ſixpence*. Many other wiſe and uſeful laws were eſtabliſhed during his grace's adminiſtration.

In 1783 his royal highneſs the duke of *Cumberland* ſucceeded the duke of *Mancheſter*, and was inſtalled in the uſual manner. At this ceremony the greateſt harmony prevailed in all the meetings of the ſociety: hence we have every reaſon to ſuppoſe the ſociety will flouriſh under our *Royal Grand Maſter* more than in any former reign. And for the better ſupport and dignity of the fraternity, it was judged convenient and neceſſary, not only for the dignity of the inſtitution, but for the more immediate eaſe of his royal highneſs, to appoint the right honourable the earl of *Effingham*, acting grand-maſter. Thus maſonry flouriſhes in *England* at preſent.

DESCRIPTION OF FREE-MASONS HALL.

THIS building is ſituate on the ſouth ſide of *Great Queen-ſtreet, Lincoln's-inn-fields*; a ſtreet very ſpacious and commodious for carriages to and from the *Hall* on days of ſolemnity. The houſe and garden, where now the *Hall* is erected, is freehold, and was purchaſed by the ſociety of Free-maſons for *three thouſand two hundred pounds*, with ſome intereſt due thereon. The houſe itſelf was built by the renowned brother *Inigo Jones*, which, after various alterations and amendments, is now uſed as an elegant tavern and coffee-houſe; though the major part of the upper rooms are occaſionally uſed by the ſociety; ſome for committee-rooms, others for the meetings of the *Royal Arch Chapter*, the *Grand-ſtewards*, and other lodges of eminence; but the *Hall* is built where the garden formerly was, behind the houſe; the length of which was 99 feet, and breadth 43 feet, and the whole length of the building from front to rear is 200 feet.

THE foundation of this moſt magnificent building was laid on *Monday* the 1ſt of *May* 1775;

1775, by the right hon. lord *Petre*, then grand-maſter, accompanied by his officers and a very numerous and brilliant company of maſons and ladies*, and it was dedicated on *Thurſday* the twenty-third of *May* 1776, by the ſame nobleman, aſſiſted by the proper officers, with a very numerous and genteel company of paſt grand-officers and brethren of eminence and diſtinction, at which upwards of four hundred ladies were preſent†: for

As ſolid happineſs we prize,
Within our breaſt this jewel lies,
And they are fools who roam;
The world has nothing to beſtow,
From our own ſelves our joy muſt flow,
And this building our home.

THE entrance into the *Hall* is from the committee-room, through a ſmall gallery, on the right of which is a commodious flight of ſteps leading to the under-croft, or ground apartments, and on the left a ſmall room

* See ceremony obſerved at laying the Foundation ſtone, page 81, &c.

† See ceremony obſerved at the Dedication of Free-maſons Hall, page 98, &c.

ap-

appropriated for the reception of wines on grand feſtivals: above this is a large muſic gallery, capable of containing three hundred ſpectators, excluſive of the band of muſic, ſupported by pillars and pilaſters of the compoſite order. The length of this building within the walls is 92 feet, it is 43 feet broad, and upwards of 60 feet high. At the upper end of the *Hall* there is a place allotted for the grand-officers and their attendants, when the grand-lodge meet, which takes up about one-fourth of the whole length, and which is higher than the reſt by two ſteps; at the extremity of which is a very beautiful alcove of a ſemicircular form, to hold the grand-maſter's chair. On the right and left of this elevated place are two galleries, ſupported by beautiful fluted pillars of the *Corinthian* order, either for muſic, or to admit ladies to the ſight of ſuch ceremonies as the laws of the ſociety will permit. The remaining part of the *Hall* is for the uſe of the grand-ſtewards, and brethren in general, when the grand-lodge aſſembles. The pilaſters on each ſide of the *Hall* are fluted, and otherwiſe moſt beautifully decorated. Between theſe pilaſters there are places appropriated for the reception

ception of full-length paintings of the grand-officers in their maſonic dreſs, and above them are places for ſuch hiſtorical paintings as have ſome affinity to the royal art, or are expreſſive of the virtues of Free-maſonry. All the other intermediate ſpaces are moſt elegantly decorated with the moſt beautiful emblematical, ſymbolical, and hieroglyphical figures and repreſentations of the myſteries of the royal art. The delighted eye, glancing over all theſe ſplendid objects, would reſt with complete ſatisfaction on this beautiful fabric, to which they ſerve as embelliſhments, if the whole of the front building had been equal in beauty and elegance to the *Hall:* For

Example is a living law, whoſe ſway
Men more than all the written laws obey;
We to ourſelves may all our wiſhes grant,
For nothing coveting, we nothing want.

ROUND the top of the ſide walls runs a ſmall balluſtrade, or rather a kind of ornamented iron paliſades, capable of holding a vaſt number of ſpectators; above which a number of ſemicircular windows are placed, ſo contrived, as to open and ſhut with the greateſt

greateſt eaſe and facility to let in freſh air as often as may be required. The reaſon why the windows are placed ſo high, is, that no ſpectators from the adjacent houſes might view our maſonic ceremonies.

THE roof of this magnificent *Hall* is in all probability the higheſt finiſhed piece of workmanſhip in *Europe*, having gained univerſal applauſe from all beholders, and has raiſed the character of the architect (*Richard Cox*) beyond expreſſion. In the center of this roof a moſt ſplendid ſun is repreſented in burniſhed gold, ſurrounded by the twelve ſigns of the *Zodiac*, with their reſpective characters; viz.

Aries, ♈. *Taurus*, ♉. *Gemini*, ♊.
Cancer, ♋. *Leo*, ♌. *Virgo*, ♍.
Libra, ♎. *Scorpio*, ♏. *Sagittarius*, ♐.
Capricorn, ♑. *Aquarius*, ♒. and *Piſces*, ♓.

The emblematic meaning of the ſun is well known to the enlightened and inquiſitive Freemaſon, and as the real ſun is ſituated in the center of the univerſe, ſo is this emblematic ſun fixed in the center of real maſonry. We all know that the ſun is the fountain of light, the

the ſource of the ſeaſons, the cauſe of the viciſſitudes of day and night, the parent of vegetation, and the friend of man; hence, the ſcientific free-maſon only knows the reaſon why the ſun is thus placed in the centre of this beautiful *Hall.*

WHENEVER the grand-lodge aſſemble, this *Hall* is further ornamented with five brilliant and rich cut-glaſs chandeliers, the moſt magnificent of which hangs above that part of the *Hall* allotted for the grand-officers; the other four are diſtributed in pairs, at equal diſtances. Theſe luſtres, with a ſufficient number of ſconces, in which only wax lights burn, illuminate the *Hall* with a brilliancy that far ſurpaſſeth the ideas of all that have not beheld it in this blaze of day.

Hail! heavenly lights, ſupremely fair!
Whoſe ſmiles can balm the horrors of deſpair.
Bids in each breaſt unuſual tranſport flow,
And wipe the tears that ſtain the cheek of woe:
How bleſt the man who quits each meaner ſcene,
Like thee† exalted, ſmiling and ſerene!

† Free-maſonry.

Whoſe riſing ſoul purſues a nobler flight;
Whoſe boſom melts with more refin'd delight;
Whoſe thoughts, elate with tranſports all ſublime,
Can ſoar at once beyond the views of time:
Till loos'd from earth, as angels unconfin'd,
It flies aërial on the darting wind;
Free as the keen-ey'd eagle, bears away,
And mounts the regions of eternal day.

WHEN the ſociety is aſſembled in this *Hall* the maſonic tables are placed in the following order, *viz.* The grand-officers table, which forms an exact ſemi-circle, is placed at the upper part of the *Hall*, being elevated about three feet higher than the other tables. At the vertex of this half-round the grand-maſter is ſeated, and on his right and left the grand-officers, and twelve grand-ſtewards who attend the grand-maſter: within the concavity of this table, maſons of birth and diſtinction are placed, as likewiſe the grand-ſword-bearer, who ſits facing the grand-maſter, and all foreign viſitors of rank. Parallel to theſe ſteps, the table belonging to the grand-ſtewards is placed, extending from ſide to ſide, leaving only a paſſage for the attendants to paſs and repaſs; at this table none but the mem-

members of the ſtewards lodge are permitted to ſit, except foreign ſtewards by invitation. Perpendicular to this table, and parallel to the ſide walls, five tables for the reſt of the brethren are placed, extending the whole length of the *Hall*, unoccupied by the other tables before-mentioned; they are placed at ſuch diſtances as to have ſufficient room for the ſervants to attend on every occaſion. Theſe tables are all of mahogany, and ſo made, that they can be placed and replaced in a very little time, and with the greateſt eaſe and convenience.

This Hall loves peace, and honours virtue's cauſe,
Checks crimes, hates vice, and preſerves good laws.

ABOVE the grand-maſter's chair a beautiful dial is placed, by which maſonic time is meaſured, and was the preſent of brother *Martin*, clock-maker in *London*. At the extremity of the *Hall*, two very commodious water cloſets are ſituated, which are ſo contrived, that a ſtranger ſuppoſes they are entrances into other apartments.

THE furniture of this magnificent *Hall* correſponds in every reſpect with the building, and the jewels worn by the grand-officers are gold of the moſt curious workmanſhip, pendent to blue garter ribbon.

THIS ſtructure was raiſed by a contribution from the brethren, and coſt upwards of *twelve thouſand pounds*; it is the property of the ſociety at large, and inveſted in the hands of truſtees, together with the fee-ſimple and inheritance, right and intereſt of and in the ſeveral meſſuages, garden, and hereditaments of the ſaid ſociety, ſituate as aforeſaid, with their appurtenances, together with the *Hall* erected in the ſaid garden, and all other erections and improvements to be hereafter built and made upon, or to the premiſes, has been granted and conveyed by the truſtees of the ſaid ſociety to the following perſons in truſt for and in behalf of the brethren at large; to wit,

The right hon. *Thomas* lord viſc. *Wentworth.*
Sir *Peter Parker*, knight.
John Crofts, eſq.
Lieutenant-colonel *John Deaken.*

Tho-

Thomas Parker, eſq.
Henry Dagge, eſq.
Charles Frederick, eſq.
William Hodgſon, eſq.
William Atkinſon, apothecary.
John Allen, attorney at law. And
James Heſeltine, proctor.

THAT as often as any of the ſaid truſtees ſhall happen to die, or decline the truſt, a new truſtee or new truſtees ſhall be nominated and appointed by the ſubſcribers to the *Tontine*, or their repreſentatives, or the major part of them, aſſembled at a meeting to be for that purpoſe called at the *Hall*, which meeting of ſubſcribers, at leaſt 10 days previous notice ſhall be given in the *London Gazette*, and one or more other public *London* newſpaper.

THAT the ſaid truſtees, or the major part of them, ſhall, from time to time, meet together at the *Hall* for the purpoſe of carrying into execution, and managing the buſineſs of the truſt repoſed in them as aforeſaid, and ſhall have power from time to time to adjourn as occaſion may require; which aſſembly or meet-

meeting is called *The Tontine Committee*; and ſhall from time to time be convened by ſummons or notice left at the ſeveral places of abode of the ſeveral truſtees, at leaſt ſix days previous to every ſuch committee.

THAT this *Tontine Committee*, five of whom ſhall make a *quorum* to tranſact buſineſs, ſhall have power to appoint a chairman, an auditor or ſecretary, and ſuch other officers, and at ſuch ſalary or ſalaries, as to them ſhall ſeem meet: and the committee, or five of them, aſſembled as aforeſaid, ſhall have the ſole management and direction of the affairs relative to the truſt aforeſaid; and the determination of all doubts, diſputes, or difficulties that ſhall or may ariſe touching any of the matters aforeſaid.

THAT ſuch ſalary or ſalaries as aforeſaid, and all other reaſonable charges and expences that may ariſe in the management of the buſineſs, not exceeding in the whole the annua ſum of 50l. ſhall be defrayed by the grand-treaſurer for the time being, out of the ſaid grand fund.

IT

It is further, under the government of a committee, called *The Hall-committee*, conſiſting of all preſent and paſt grand-officers, and ſome of the brethren. The great induſtry of this committee, who generally aſſemble every 14 days, have made maſonic buſineſs their pleaſure, and conſidered labour as an amuſement.

——— ——— *Nature lives by toil:* [*world,*
Beaſt, bird, air, fire, the heavens, and rolling
All live by action; nothing lies at reſt,
But death and ruin; man is born to care;
Faſhion'd, improv'd by labour: this of old
Wiſe ſtates obſerving, gave that happy law,
Which doom'd the rich and needy, ev'ry rank,
To manual occupation, and oft called [*plough,*
Their chieftains from the ſpade, or furrowing
Or bleating ſheepfold. Hence utility
Thro' all conditions; hence the joys of health;
Hence ſtrength of arm, and clear judicious thought;
Hence corn, and wine, and oil, and all in life
Delectable. What ſimple nature yields
(And nature does her part) are only rude
Materials, cumbers on the thorny ground;
Tis' toil that makes them wealth.

This

THIS beautiful and moſt magnificent building was upwards of three years in finiſhing, and may now, without the leaſt degree of partiality, be called the completeſt *maſonic Hall* in the world. It was built from a plan, and under the ſole direction of *Thomas Sandby*, eſq. profeſſor of architecture to the royal academy, and now grand architect to the ſociety of Free and Accepted Maſons.

THE intention of the fraternity, at ſome future period, is to erect a ſplendid and magnificent front, agreeable to the moſt auguſt and ſtately rules of architecture, with a grand, commodious, and beautiful entrance, decorated and embelliſhed with every invention ſuitable to Free-maſonry; which will then be a laſting monument of the liberality and munificence of the brotherhood; who, without oſtentation, ſing,

May this fam'd fabric ſtand until the day,
That o'er the world its owners gain the ſway.

implying the author's wiſh that Free-maſonry may become univerſal. In ſhort, the builders ſeem to have had in view the excellent maxims of deſign, which our inimitable poet Mr. *Pope* has thus elegantly verſified:

To

To build, to plant, whatever you intend,
To rear the column, or the arch to bend,
To ſwell the terras, or to ſink the grot,
In all, let nature never be forgot.
But treat the goddeſs like a modeſt fair,
Nor over-dreſs, nor leave her wholly bare.
Let not each beauty ev'ry where be ſpy'd,
Where half the ſkill is decently to hide.
He gains all points, who pleaſingly confounds,
Surprizes, varies, and conceals the bounds.

HENCE the grand-lodge of *England* will no longer be under the neceſſity of hiring halls for their maſonic meetings and public feſtivals of inferior communities, or reſorting to taverns to tranſact the buſineſs of their ſociety.

HISTORY AND ANTIQUITY OF FREE-MASONRY IN FOREIGN COUNTRIES.

FIRST, IN FRANCE.

HISTORY furniſhes us with a very imperfect ſtate of free-maſonry in *France*; however we are pretty well aſſured that the royal art flouriſhed there as early as the year A. D. 126. Many of which came to *England* about the year 254, and many more in the year 680. Under the ancient *Gallic* and *Norman* princes, maſonry received very extraordinary marks of indulgence; there is no doubt but that the ſkill of maſons, which was always tranſcendently great, even in the moſt barbarous times, their wonderful kindneſs and attachment to each other, how different ſoever in condition, and their inviola-

ble fidelity in keeping religiouſly their ſecrets, muſt expoſe them in ignorant, troubleſome, and ſuperſtitious times, to a vaſt variety of adventures, according to the different fate of parties, and other alterations in government. It is, however, to be remarked, that maſons have always been loyal, which frequently expoſed them to great ſeverities, when power wore the trappings of juſtice, and thoſe who committed treaſon, puniſhed true men as traitors *.

In the year 1737, *France* followed the example of *Holland* in diſturbing the repoſe of the ſociety; though many of the greateſt perſonages in that kingdom had defended the lodges of maſons, and intereſted the court in their behalf, yet they were decreed to the ſame fate as the *United Provinces*, by reaſon, that under the pretence of the inviolable ſecrets of their order, they might cover ſome dangerous deſign, which might in the end be to the diſadvantage, not only of religion, but even of the kingdom's peace. But theſe days have been. At this time there are none ſo ſcrupu-

* Manuſcript in the Britiſh Muſeum.

lous

lous in regard to maſonry, as they were ſome years ago. It is well known that the prince of *Conti*, that illuſtrious hero, glories in having been made a maſon; who frequently lays aſide his warlike habiliments, to wear the maſonic apron, and work with ſurprizing diligence and aſſiduity in carrying on the grand deſign.

NOTWITHSTANDING all this the ſociety have built a very magnificent hall at *Marſeilles*, intitled *The Lodge of St.* John. It is 58 feet long, 30 broad, and 42 feet high.

AT the bottom of the hall, under a gilded canopy, the valences of which are blue, fringed with gold, is a painting which repreſents the genius of maſonry, ſupporting the portrait of the king of *France*, upon a pedeſtal, with this inſcription: *Dilectiſſimo Regi Monumentum Amoris Latomi Maſſilienſis*; that is, The maſons at *Marſeilles* have erected this monument of their affection to their moſt beloved king.

A GENIUS ſeated below the pedeſtal, preſents with one hand this inſcription, and with the

the other the arms of the lodge, with their motto: *Deo, Regi, et Patriæ, Fidelitas*; that is, Fidelity to God, our king, and country. Above this is a genius which crowns the king.

To the right of this painting is placed another, repreſenting the wiſdom of *Solomon*, with this inſcription above it; *Prudentia*, i. e. Prudence.

To the left is another, repreſenting the courage of St. *John* the Baptiſt, in remonſtrating with *Herod* upon his debaucheries, with this inſcription; *Fortitudo*, i. e. Fortitude.

The right ſide of the hall is ornamented with paintings of equal grandeur. The firſt repreſents *Joſeph* acknowledging his brethren, and pardoning them for the ill uſage he had received from them, with this inſcription; *Venia*, i. e. Pardon.

The ſecond repreſents *Job* upon the dung-hill, his houſe deſtroyed, his fields laid waſte by ſtorm, his wife inſulting him, and himſelf calm, lifting his hands towards heaven, with this inſcription; *Patientia*, i. e. Patience.

The

THE third repreſents St. *Paul*, and St. *Barnabas*, refuſing divine honours at *Lyſtra*, with this inſcription; *Humilitas*, i. e. Humility.

THE fourth, *Jonathan*, when he warned *David* to keep from the city, in order to avoid the danger which threatened his days, with this inſcription; *Amicitia*, i. e. Friendſhip.

THE fifth, *Solomon* ſurveying the works of the temple, and giving his orders for the execution of the plan, which his father *David* had left him of it, with this inſcription; *Pietas*, i. e. Piety.

THE ſixth, St. *Peter* and the other apoſtles paying tribute to *Cæſar*, by means of the piece of money found miraculouſly in the belly of a fiſh, with this inſcription; *Fidelitas*, i. e. Fidelity.

THE ſeventh, the charity of the good *Samaritan*, with this inſcription; *Charitas*, i. e. Charity.

THE

The left ſide of the hall contains three paintings: The firſt, *Tobias* curing his father, with theſe words for the inſcription; *Filiale Debitum*, i. e. Filial Debt.

The ſecond, the father of the prodigal ſon, when he embraces him, and pardons his offences, with this inſcription; *Obedientia*, i. e. Obedience.

On each ſide the door are two paintings of equal grandeur: one repreſents the *Apoſtles* giving alms in common, the inſcription; *Eleemoſyna*, i. e. Alms-giving.

The other repreſents *Lot* receiving the angels into his houſe, believing them to be ſtrangers, the inſcription is *Hoſpitalitas*, i. e. Hoſpitality.

The four corners of the hall are decorated with four allegorical paintings; in one are repreſented two geniuſes holding a large medal, on which are painted three pillars of a gold colour, with this motto; *Hic poſuere locum, Virtus, Sapientia, Forma*; i. e. Here virtue, wiſdom, beauty fixed their ſeat. In another

another two geniuſes equally ſupporting a large medal, on which are repreſented three hearts ſet on fire by the ſame flame, united by the bond of the order, with this motto; *Pectora jungit Amor, Pietaſque ligavit Amantes*, i. e. Love joins their hearts, and piety the tie. The two others are in the ſame taſte, but ſupported by one genius only, being a ſmaller ſize. The medals repreſent as follows; the firſt, three branches; one of olive, another of laurel, and another of myrtle; with this motto; *Hic Pacem mutuo damus, accipimuſque viciſſim*, i. e. Here peace we give, and here by turns receive. The other, a level in a hand coming from heaven, placed perpendicularly upon a heap of ſtones of unequal forms and ſizes, with this motto; *Equa Lege ſortitur inſignes et imos*, i. e. One equal law of high and low the lot.

All theſe paintings are upon a line; thoſe which are placed oppoſite the windows are entirely in front. Over the inner door of entrance is this inſcription, in a painting diſplayed by a child; *S. T. O. T. A. Varia hæc Virtutum Exempla, Fraternæ Liberalitatis Monu-*

menta D. V. and *C. Latomi Maſſilienſes, Fratribus quæ aſſequenda, præbent, Anno Lucis* 5765. The letters *S. T. O. T. A.* ſignify, *Supremo Totius Orbis Terrarum Architecto*; i. e. The maſter, vice-maſter, and whole body of free-maſons at *Marſeilles* have erected theſe different examples of the virtues and monuments of the fraternal liberality, propoſed to the imitation of their brethren, to the honour of the ſupreme architect of the whole world, in the year of light 5765.

Each painting bears below it the arms and blazon of the brethren who cauſed them to be painted. Every ſpace from one column to another forms an intercolumniation. Upon the middle of each pilaſter, being 24 in number, are raiſed corbals, in form of antique *guaines*, upon which are placed the buſts of the great and virtuous men of antiquity.

The curtains to the gilded canopy are in the *Italian* taſte, and are four in number. Three great branches of chryſtal light this hall

hall at all maſonic meetings, and ſerve as an additional ornament.

THE lodges in *France* at preſent are both numerous and elegant, for their grand-lodge actually conſiſts in the following grand-officers, viz. *Grand-maſter*, *adminiſtrator-general*, *grand-conſervator*, *repreſentative of the grand-maſter*, *ſenior grand-warden*, *junior grand-warden*, *grand-orator*, *grand-ſecretary*, *grand-treaſurer*, *ſenior grand-expert*, *junior grand-expert*, *grand-ſeal-keeper*, *grand-record-keeper*, *grand-architect*, *grand-maſter of the ceremonies*, *grand-introductor*, *grand-hoſpitaler*, and *grand-almoner*. Theſe are at preſent all noblemen, and their different *Enſignia* are beyond expreſſion rich and beautiful.

IN the grand-lodge of *France* there are alſo deputy or acting officers appointed for different juriſdictions, who are all gentlemen of conſequence, and do honour to their ſtations.

The SPEECH *of Count* T****, *at the Initiation of his Son into Maſonry* 29*th* Nov. 1773, *tranſlated from the* French.

Dear Son,

I CONGRATULATE you on your admiſſion into the moſt ancient and perhaps the moſt reſpectable ſociety in the univerſe. To you the myſteries of maſonry are about to be revealed, and ſo bright a ſun never ſhed its luſtre on your eyes. In this awful moment, when proſtrate at this holy altar, do you not ſhudder at every crime, and have you not confidence in every virtue? May this reflection inſpire you with noble ſentiments; may you be penetrated with a religious abhorrence of every vice that degrades the dignity of human nature; and may you feel the elevation of ſoul which ſcorns a diſhonourable action, and ever invites to the practice of piety and virtue!

THESE are the wiſhes of a father and a brother conjoined. Of you the greateſt hopes are raiſed; let not our expectations be deceived. You are the ſon of a maſon who glories in the profeſſion; and for your zeal and

and attachment, your ſilence and good conduct, your father has already pledged his honour.

You are now as a member of this illuſtrious order, introduced a ſubject of a new country, whoſe extent is boundleſs. Pictures are open to your view, wherein true patriotiſm is exemplified in glaring colours, and a ſeries of tranſactions recorded, which the rude hand of time can never eraze. The obligations which influenced the firſt *Brutus* and *Manlius* to ſacrifice their children to the love of their country, are not more ſacred than thoſe which bind me to ſupport the honour and reputation of this venerable order.

This moment, my ſon, you owe to me a ſecond birth; ſhould your conduct in life correſpond with the principles of maſonry, my remaining years will paſs away with pleaſure and ſatisfaction. Obſerve the great example of our ancient maſters, peruſe our hiſtory and our conſtitutions. The beſt, the moſt humane, the braveſt, and moſt civilized of men have been our patrons. Though the vulgar are ſtrangers to our works, the greateſt

greateſt geniuſes have ſprung from our order. The moſt illuſtrious characters on earth have laid the foundation of their moſt amiable qualities in maſonry. The wiſeſt of princes planned our inſtitution, at raiſing a temple to the eternal and ſupreme ruler of the univerſe.

SWEAR, my ſon, that you will be a true and faithful maſon. Know from this moment that I center the affection of a parent in the name of a brother and a friend. May your heart be ſuſceptible of love and eſteem, and may you burn with the ſame zeal your father poſſeſſes. Convince the world by your new alliance you are deſerving our favours, and never forget the ties which bind you to honour and to juſtice. View not with indifference the extenſive connections you have formed, but let univerſal benevolence regulate your conduct. Exert your abilities in the ſervice of your king and your country, and deem the knowledge you have this day attained, the happieſt acquiſition of your life.

RECALL to memory the ceremony of your initiation; learn to bridle your tongue, and to govern

govern your paſſions; and ere long you will have occaſion to ſay, 'In becoming a *maſon* I truly become the *man*; and while I breathe will never diſgrace a jewel that kings may prize.'

If I live, my ſon, to reap the fruits of this day's labour, my happineſs will be complete. I will meet death without terror, cloſe my eyes in peace, and expire, without a groan, in the arms of a virtuous and a worthy free-maſon ‡.

‡ Diſcours prononcé à l'occaſion de Fête de Saint Jean, 24 Juin 1776, dans la Loge Françoiſe établie à *Brunſwig* ſous les glorieux Auſpices de Monſeigneur le Duc Regnant de *Brunſwig* et de *Lunebourg*, et de Monſeigneur le Duc Ferdinand ſon Frere. 8vo.

HISTORY AND ANTIQUITY OF FREE-MASONRY IN GERMANY.

MASONRY is of very early date in *Germany*, but only firſt revived in 1738, and the firſt lodge formed in *Brunſwick* that year under the patronage of the grand-maſter of *Scotland*. In this lodge the preſent king of *Pruſſia*, when prince royal, was initiated on the 15th *Aug. A. D.* 1738. The prince approved of the proceedings of the ſociety, and ſoon after ordered a new lodge to be formed at *Berlin*, for which purpoſe another patent was obtained from *Scotland*. In conſequence of this event, maſonry began to flouriſh through all the *Pruſſian* dominions, under the royal auſpices, and ſeveral other lodges were conſtituted.

In the year 1740, his majeſty, on aſcending the throne, expreſſed, that it would give him great pleaſure if the ſociety would eſtabliſh a lodge of free-maſons at *Berlin*. In conſequence of which Baron *Bielefeld* and the privy counſellor *Jordan* took that charge upon them, and formed a lodge under the denomination of the *Three Gloves*. Their conſtitution bore date in the month of *June* 1740, and in the month of *July*, in the ſame year, prince *William*, margrave *Charles*, and the duke of *Holſtein Beck* were initiated in that new lodge. So that in a few years upwards of 50 lodges were eſtabliſhed, who acknowledged this lodge as the ſupreme grand-lodge of *Germany*. When Baron *Bielefeld*, who had all this time acted as grand-maſter, left the king of *Pruſſia*'s dominions, margrave *Charles* was elected grand-maſter of the order, but on his unfortunately being killed in the wars, the ſociety elected for his ſucceſſor *Frederick Auguſtus* prince of *Brunſwick*. In the year 1775, the grand-lodge of *Berlin* ſent a deputy to the grand-aſſembly which was held at *Brunſwick*, who admitted a certain approved ſyſtem, planned by nine princes of the empire, agreeable to which

which all the *German* lodges were requeſted to work; however, only 41 entered into this aſſociation, who choſe prince *Ferdinand* of *Brunſwick* for their grand-maſter. On this occaſion a curious gold medal was preſented by the above-mentioned 41 reunited lodges to their new grand-maſter, on one ſide of which was repreſented the buſt of the prince, with this inſcription round it; FERDINAND DUX BRUNS. ET LUNEB. *&c.* with this exergue; ORM. IN GERM. UNIT. LIB. MARA. SUPR. MODERATOR. On the other ſide there is a lion ſleeping under the eye of Providence, under which are theſe words; VIDI, VICI, QUIESCO, and under thoſe the following words; OB. FELIC. REUNION. MURAR. LIBEROR. GERMAN.

THE ſociety, however, was not free from perſecutions in *Germany*, occaſioned by the great jealouſy of ſome ladies belonging to the court, who having endeavoured by various artful and crafty devices, to get ſome of their tools and agents into many of the lodges, though without any effect; then they attempted to inflame the mind of *Maria Thereſia*, the

empreſs queen, againſt the ſociety, and carried it ſo far with that princeſs, as to get an order for ſurprizing them all in their lodges, to revenge themſelves in as open a manner as poſſible, for ſome affronts they imagined had been given them by the fraternity. But the ſucceſs of their undertaking did not by any means anſwer the intentions of their diligence and induſtry; for no leſs a perſon than the late emperor *Joſephus* I. the firſt maſon in *Europe*, inſtantly put a ſtop to all their proceedings, by declaring himſelf ready to anſwer for their conduct, and to redreſs any plea that could with truth be alledged againſt them; but that the ladies or their abettors muſt find ſome better foundation for complaint, before he ſhould enter into the merits of the cauſe, as what had already appeared was only falſhood and miſrepreſentation.

This event might probably be the reaſon that no more lodges appear to have been eſtabliſhed in *Pruſſia*, under the *Engliſh* conſtitution, previous to the year 1767, when a patent was obtained from the duke of *Beaufort* to conſtitute a lodge at *Berlin*, under the appellation

pellation of *Le Royale York*; which name was adopted in honour of his late royal highneſs the duke of *York*, who was there initiated into maſonry, while on his travels.

In 1769 a lodge was conſtituted at *Brunſwick* by virtue of a patent from *England*, which may properly be called the chief lodge in this part of *Germany*. The work of maſonry is here coudućted alternately in the *French* and *German* languages, agreeable to the *Engliſh* forms. This lodge was inſtituted a grand-lodge in the end of the year 1770, on which occaſion a very numerous and ſplendid company of maſons attended. The annual contributions of this lodge for charitable purpoſes are very extenſive.

His ſerene highneſs prince *Ferdinand* of *Brunſwick* generouſly conſented to be the patron of this lodge, and accepted the office of maſter; ſince which time he has received a deputation from *England*, empowering him to preſide as provincial grand-maſter over all the lodges in *Lower Saxony*. Under his highneſs, a deputy grand-maſter is appointed to ſuperintend the government of the lodges.

I HAVE

I HAVE now a *German* book of maſonry before me, printed by the ſociety's authority in 1777, which calls the king of *Pruſſia* protector of all maſons in *Germany*, *Ferdinand* duke of *Brunſwick* and *Lunenburgh*, &c. elected grand-maſter of all the united lodges in *Germany*. His ſerene highneſs duke *Charles*, reigning duke of *Brunſwick*, protector. His moſt ſerene highneſs *Frederick Auguſtus*, prince of *Brunſwick* and *Lunenburgh*, provincial grand-maſter of all united lodges in the *Pruſſian* dominions. His moſt ſerene highneſs prince *Maximilian Julius Leopold* of *Brunſwick* and *Lunenburgh*, deputy provincial grand-maſter. His moſt ſerene highneſs prince *Charles*, landgrave of *Heſſe-caſſel*, provincial grand-maſter in *Denmark*, and protector of the united lodges in *Hamburgh*, *Abſalom*, *St. George* and *Emanuel*. His royal highneſs *Charles Chriſtian Joſeph*, duke of *Courland*, protector of maſons in *Courland*, &c.

SINCE the principal ſovereign princes, and moſt of the nobility and perſons of eminence and diſtinction in *Germany*, have long ſtood forth, and at this moment are protectors and patrons of the ſociety of free maſons, it is not

not ſurprizing that the order flouriſhes in a particular manner throughout that extenſive empire. The harmony of the brotherhood has notwithſtanding been greatly diſturbed a ſecond time, by the introduction of principles and conceits quite new in maſonry. The propagators of theſe novelties firſt appeared at the concluſion of the laſt war in *Germany*, and moſt of them being neceſſitous perſons, they in a manner ſubſiſted upon the ſpoils of their deluded adherents. They pretended to a ſuperior knowledge in the ſcience of maſonry, and took upon themſelves the appellation of *The Reform of the North*; under which name they aſſembled for ſome time; but at laſt their principles were enquired into by the true brethren, and found to be inconſiſtent with true and good maſonry, at laſt fell to the ground, and is now no more.

In 1768 the free-maſons in *Germany* obtained a charter, empowering them legally to convene their lodges, and to tranſact the buſineſs of their ſociety, from the king of *Pruſſia*, who accepted the office of grand-maſter, the elector of *Saxony*, and the queen of *Hungary* and *Bohemia*. This charter was afterwards ratifi-

ſatisfied and confirmed by the greateſt maſon in *Europe*, the late emperor himſelf. Theſe crowned heads had long experienced the great utility of the ſociety, in relieving the poor and needy in their ſundry dominions; in erecting ſchools and ſeminaries of learning for fatherleſs and deſerted children; and in eſtabliſhing funds for the ſupport of thoſe parents whoſe narrow circumſtances would not permit them to provide for their offspring, or give them ſuch an education as was neceſſary to render them fit and uſeful members of ſociety.

Immediately after this charter was obtained, maſonry aſſumed a new form in *Germany*. The greateſt part of the lodges annihilated all their foreign conſtitutions, and erected a new grand-lodge at *Berlin*, where a freſh code of laws and regulations were formed. This lodge aſſumed the name of *Mother Lodge*, and granted many conſtitutions under the general title of *Strictæ Obſervantæ*, i.e. The ſtrict obſervance. Several lodges were conſtituted in different provinces, and a provincial grand-lodge nominated for each province. All the tranſactions of the ſubordinate lodges in each diſtrict were ordered to be ſent to the provincial

cial lodge, and from thence tranſmitted to the grand-lodge at *Berlin*, at ſtated times. Printed copies of the laws and regulations of their new eſtabliſhment were delivered to all the provincial lodges, who diſtributed them among the lodges in the ſeveral provinces under their juriſdiction. By theſe laws it was enacted, that no perſon ſhould be made a maſon unleſs his character was unimpeachable, and his manner of living or his profeſſion reſpectable; that he ſhould pay 25 *rix-dollars* for his initiation into the firſt degree; 50 *rix-dollars* on his being received into the ſecond; and 100 *rix-dollars* on his being made a maſter maſon*; that he ſhould remain at leaſt three months in each degree, and that two-thirds of every ſum received ſhould be ſent quarterly to the provincial lodges, and from thence annually to the grand-lodge; that the remaining third ſhould be appropriated to defray the expences of each particular lodge, and this accumulating fund to be employed in granting penſions to reduced free-maſons, according to their ſeveral circumſtances. It is greatly to be wiſhed that

* That is, 4l. 3s. for the firſt degree; 8l. 6s. for the ſecond; and, 16l. 12s. for the maſter's degree.

ſuch modes of proceeding were adopted in *England*, the royal art would then be on a much more reſpectable footing than at preſent, where every one is admitted that can but pay the ſtipulated expences.

THESE great and ſpreading innovations in maſonry induced the grand-lodge of *England* to form a compact with the prince of *Heſſe Darmſtadt*, then grand-maſter of a lodge held at *Berlin*, under the title of *The grand-lodge of Germany*.

SUBSTANCE OF THE COMPACT.

To all, *&c.*

KNOW Ye—That whereas the ſupreme grand-lodge of the moſt ancient and honourable ſociety of free and accepted maſons, ſituate at *London*, of which the moſt noble and right honourable *Robert Edward Petre*, lord *Petre*, baron of *Writtle*, in the county of *Eſſex*, is at preſent grand-maſter, has received authentic teſtimony of the great merit of many reſpectable brethren in the empire of *Germany*, who ſome few years ſince (after making the neceſſary progreſs in the ancient ſcience) for the

the well governing and better carrying on the buſineſs of the ſociety in thoſe parts, convened together the maſter and wardens of 12 lodges, and eſtabliſhed in due form, according to the ancient regulations of the order, a lodge in the city of *Berlin*, under the title of *The grand-lodge of Germany*, which they have ſince conducted agreeably to the principles of true maſonry. And whereas his ſerene highneſs *George Charles*, prince of *Heſſe Darmſtadt*, the preſent grand-maſter, and others the grand-officers of the ſaid grand-lodge at *Berlin*, have, through the fraternal aſſiſtance of brother *Charles Hanbury* of *Hamburgh*, requeſted of the *grand-lodge at London*, a confirmation of their title as grand-lodge of the *empire* of *Germany*, under ſuch reſtrictions and regulations as may be agreed upon by both parties; which requeſt the *grand-lodge* at *London* hath, of its very high reſpect for his ſaid ſerene highneſs the prince of *Heſſe Darmſtadt*, and other the grand-officers of the ſaid grand-lodge at *Berlin*, and in order, as far as may be, to promote the honour and univerſality of the maſonic order, agreed to comply, under the reſtrictions and upon the conditions herein-after mentioned, *viz.*

1ſt. THE ſupreme *grand-lodge* at *London* doth hereby confirm the power and authority already by them committed to his ſerene highneſs the prince of *Brunſwick* and *Lunenburgh*, and the territories thereto belonging, within which diſtrict the *grand-lodge* at *Berlin* is not to have or exerciſe any maſonic authority.

2d. THE *grand-lodge* at *London* doth confirm and reſerve in like manner the power and authority committed to *John Peter Gogel*, eſq. as provincial grand-maſter for *Franconia*, and the *Upper* and *Lower Rhine*, and doth give to the ſaid *John Peter Gogel* full power alſo to act under the authority of the *grand-lodge* of *Berlin*, ſhould he at any time be deſirous of ſo doing.

3d. THE *grand-lodge* at *London* doth hereby abrogate, annul, and make void all power and authority committed from hence to *Godfried Jacob Jeniſh*, *medicinæ doctor*, as provincial grand-maſter for *Hamburgh* and *Lower Saxony*; and alſo all power and authority committed to count *De Werthern*, as provincial grand-maſter for *Upper Saxony*; and likewiſe all

all power and authority committed to major *Agdello*, as provincial grand-maſter for the *Electorate of Saxony*; alſo all power and authority committed to baron *Hammerſtein*, as provincial grand-maſter for *Weſtphalia*; and all power and authority at any time commited to any other perſon as provincial grand-maſter within the empire of *Germany* (except as aforeſaid).

4th. THAT the *Electorate* of *Hanover* ſhall remain free, and each of the contracting *grand-lodges* ſhall exerciſe maſonic juriſdiction at pleaſure within the ſaid *Electorate*.

5th. THAT in conſideration of the premiſes, and ſeeing an injury may thereby ariſe to the fund of charity of the *grand-lodge* of *England*, the *grand-lodge* of *Germany* doth voluntarily promiſe to pay to the *grand-lodge* of *England* ſuch a ſum of money annually, as the circumſtances and ſituation of the ſaid *grand-lodge* of *Germany* may enable them conveniently to pay towards the general fund of charity, or other maſonic fund in *London*, and ſuch annual payment is not to be leſs than the ſum of 25l. ſterling.

6th.

6th. THE *grand-lodge* at *London* doth therefore hereby acknowledge the *grand-lodge* at *Berlin* to be *the grand-lodge of the whole empire of Germany*, including *his Pruſſian majeſty's dominions*; and doth hereby promiſe and agree not to conſtitute any new lodges, or grant any other maſonic power from the date hereof, within the *empire* of *Germany*, except only within thoſe diſtricts reſerved as aforeſaid, during the authority of the preſent *provincial grand-maſters* thereof; but with ſaid diſtricts, at the expiration of the preſent patents, either by deceaſe of the preſent holders or otherwiſe, are then to come under the juriſdiction of the *grand-lodge* at *Berlin*.

7th. THE *grand-lodge* of *Germany* doth hereby agree to, and confirm in every part, the ſeveral regulations before mentioned to be obſerved, performed, and kept by each of the contracting grand-lodges jointly and ſeverally, agreeable to the true meaning and intent thereof.

8th. THE *grand-lodge* of *Germany* doth alſo hereby promiſe and agree, in conſideration of the premiſes, not to conſtitute any new lodges,

lodges, or grant any other maſonic power or authority from the date hereof, except within the *empire* of *Germany*, and in ſtrict conformity to this agreement.

Laſtly. The ſaid two contracting *grand-lodges* do hereby mutually agree to keep a regular amicable correſpondence with each other, and to afford all poſſible aſſiſtance, each to the members of the other *grand-lodge*, to do and tranſact whatever may be found moſt likely to contribute to the true intereſt and honour of the ſociety, and particularly to uſe their endeavours to deſtroy all ſchemes in maſonry, and more eſpecially that ſect of maſons who call themſelves *the ſtrict obſervance*, and whoſe principles are inconſiſtent with true maſonry. Sealed with the ſeal of the *grand-lodge*.

London, the 30th *Nov.*
Berlin, the 20th *Oct.*
A. M. 5773. *A. D.* 1773.

Witneſs
J. Heſeltine,
G. S.

Petre, G. M.
Charles Dillon, D. G. M.
J. Croft, S. G. W.
Joſ. Ferd. Gillio, J. G. W.

This

THIS compact being approved of by the preſent king of *Pruſſia*, was thereupon moſt graciouſly pleaſed to create the *grand-lodge* at *Berlin* a body corporate.

HIS-

HISTORY AND ANTIQUITY OF FREE-MASONRY IN HOLLAND.

FREE-MASONRY is without doubt of very ancient ſtanding in the *Netherlands*, as lying ſo commodiouſly near both *France* and *Germany*; but we can only inform our readers that the royal art was very flouriſhing in the year 1725, and continued ſo until the year 1735, when the *States-general* were the firſt among the powers of *Europe* who took notice of the Free-maſons: finding that they held their lodges in almoſt every great town under their government, they began to be exceedingly alarmed. It was judged impoſſible that architecture could be the only motive of their aſſociations; they therefore were determined to diſcover, if poſſible, the real inten-

tion of their meetings. Accordingly, in the year 1735, an edict was iſſued by the States, intimating, that though they had not diſcovered any thing in the behaviour or practices of the fraternity called *Free-maſons*, contrary to the peace of the republic, or to the duty of good ſubjects, they were reſolved nevertheleſs to prevent any bad conſequences that might enſue from ſuch conventions; and therefore commanded that theſe congregations and aſſemblies ſhould be entirely aboliſhed. Notwithſtanding this ordinance, a lodge compoſed of ſeveral very reſpectable gentlemen continued to meet at a private houſe in *Amſterdam*. The magiſtrates getting intelligence of it, ordered the whole lodge to be arreſted. The day following the magiſtrates aſſembled at the *Stadt-houſe**, and ordered the maſter and wardens of the lodge to be brought before them; who ſolemnly declared upon oath, that *Free-*

* Town-houſe, where all the courts of juſtice are held, and where the magiſtrates meet on every public occaſion, and anſwers in every reſpect to the *Guildhall* of *London*. This name is given to all public buildings in *Holland*, where juſtice is impartially diſtributed.

maſons

maſons were the moſt peaceable ſubjects, faithful to their prince, and true to their country; that the greateſt union prevailed among them; that they were ſtrangers to hypocriſy and deceit; that pleaſure reciprocally communicated in their ſeveral aſſemblies by the cheerful obſervance of every obliging office; and that the inſtitution was truly venerable. They informed the magiſtrates, that they could not explain their particular ſecrets and ceremonies; but that they could aſſure them they were neither contrary to moral or divine laws. That they would willingly receive any of their order among them, who would, no doubt, be ready and willing to ſatisfy them more particularly in regard to what they had explained. Upon this the brethren were diſcharged, and the town ſecretary was appointed to attend the lodge. He was accordingly initiated; and on his return to the *Stadt-houſe* gave ſuch a ſatisfactory account in favour of the ſociety, that in a ſhort time after the whole body of the magiſtracy became free and accepted Maſons, and continue to be ſo to this day, having a lodge ſolely of their own order.

In 1738, a lodge was inſtituted at the *Hague*, in which *William IV. prince of Orange*, was accepted. In 1740, maſonry was again moſt furiouſly attacked by the whole body of the *Dutch* clergy, who reſolved at all events to ſuppreſs the ſociety, but their endeavours proved abortive. The following anecdote will ſhew to what a pitch they carried their malice: Two young officers of very good families, who were maſons, applied to the miniſter of the pariſh, in which they reſided, to examine them in certain points of religion, agreeable to the cuſtom of the country, and according to the *Heidelburgh Catechiſm*, and then to grant them a certificate to entitle them to receive the holy ſacrament. After the examination was over, and the prieſt ſatisfied in regard to their capacity; he aſked them, if they were *Free-maſons?* Being anſwered in the affirmative, he refuſed to grant them their certificates, which in that country is an expulſion from the communion. This tranſaction raiſed an uproar in *Holland*, and numbers of pamphlets were publiſhed both for and againſt *maſonry*. At laſt the grand aſſembly of the States-general took it into their conſideration, and ordered, that for the future

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no clergyman ſhould aſk either that or any other queſtion concerning maſonry, in the execution of his eccleſiaſtical duty; and ordered the prieſt, before whom the two officers had been examined, immediately to grant them their certificates.

THIS proved a very favourable introduction to the progreſs of maſonry in *Holland*, ſo that in a few years a number of lodges were conſtituted throughout the ſeven *United Provinces*; ſome under the patronage of *England*, but many more under that of *Scotland*. However, in 1779, the grand-lodge of *Holland*, held at the *Hague*, entered into a compact with the grand-lodge of *England*, by virtue of which the grand-lodge of *Holland* grant conſtitutions in their own dominions both at home and abroad, and have provincial grand-maſters in each province, as alſo in *India*, *Cape of Good Hope*, *St. Euſtatia*, *Saba*, *St. Martin*, and *Surinam*, &c.

IT may be juſtly remarked of the *German*, *Dutch*, and *French* lodges, that many of them far ſurpaſs in elegance and ſplendour the greateſt part of the lodges under the *Engliſh* con-

conſtitution: on their public feſtivals no expence is ſpared to ſupport the honour of maſonry. Their halls are furniſhed in the moſt ſuperb taſte, and are hung round with the richeſt tapeſtry. The places ſet apart for the reception of maſons are covered with crimſon velvet; and the throne on which the maſter is ſeated is enriched with embroidery and gold; but on the reception of a fellow-craft to the degree of a maſter maſon, the lodges are hung round with black velvet. In ſhort, it is difficult to conceive the magnificence of their decorations. The dreſs of the members is ſuitable to the grandeur of the lodge, and their polite behaviour would not diſgrace the firſt court in *Europe*. On theſe occaſions, *maſonry* is illuſtrated in pathetic orations, delivered by men of genius and learning; and this, added to the harmony of ſome pieces of muſick, executed by ſeveral different bands of the beſt performers, ſtrike the audience with awe, and impreſs the mind with a juſt idea of the dignity of maſonry.

HISTORY AND ANTIQUITY OF FREE-MASONRY IN DENMARK AND SWEDEN.

THOUGH maſonry was not introduced into theſe northern kingdoms ſo early as into thoſe already deſcribed; yet the royal art has flouriſhed, and the lodges are at preſent numerous in the cities of *Copenhagen* and *Stockholm*. The firſt lodge in *Copenhagen* was inſtituted by a patent from *Scotland* in the year 1743, which is now the grand-lodge of that kingdom. The ſociety meet in a ſuperb hall richly ornamented, built for the purpoſe, A. D. 1761 *. The firſt lodge in *Stockholm* was likewiſe by patent from *Scotland*, in the year 1754,

* There are alſo many lodges in the *Daniſh German* dominions, acting under conſtitutions from the grand-lodge of *Copenhagen*.

which

which is now the grand-lodge of that kingdom; from whence many new lodges have been conſtituted, where the buſineſs of the ſociety is regularly and amicably conducted, in both kingdoms. In ſhort, maſonry is conducted in theſe northern regions in that elegant manner it is in *Germany*, where none but men of merit can be admitted. This is the reaſon that they have few poor brethren, conſequently the better enabled to relieve the wants of all ſtrangers who apply in a very ample manner.

A DANISH gentleman of learning and veracity aſſured me that the ancient inſcriptions upon rocks, as mentioned by antiquaries and hiſtorians, are maſonic hieroglyphics; generally thought to be the old and original manner of writing, before the uſe of paper of any kind, and waxen tables were found. Theſe characters are *Runic*, and ſo imperfectly underſtood by the learned themſelves, that their meaning is very uncertain, but they are imagined to be hiſtorical; ſhould they prove to be maſonic hieroglyphics, as my friend imagines, and is no ways improbable, maſonry muſt bear a much earlier date in *Scandinavia* than is mentioned above.

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HISTORY AND ANTIQUITY OF FREE-MASONRY IN RUSSIA.

THE country now comprized under the name of *Ruſſia* is of greater extent than all the reſt of *Europe*, or than the *Roman* empire in the zenith of its power, or the empire of *Darius* ſubdued by *Alexander*, or both put together; but free-maſonry has always kept pace with the cultivation of arts, ſciences, and civilization.

THE firſt regular lodge ever formed in this extenſive empire was in the year 1739, in the reign of lord *Raymond*, and a ſecond called *The Lodge of Perfect Union*, in St. *Peterſburgh*, conſtituted in *June* 1771; the maſter and moſt of the members in this lodge were *Engliſh* mer-

chants reſident there, who ſupported this new eſtabliſhment with great regularity and ſpirit.

As many of the *Ruſſian* nobility and gentry were *free-maſons* at the time of the eſtabliſhment of the above lodge, ſome of them in the year 1772 applied for, and obtained a patent from the grand-lodge of *England*, appointed his excellency *John Yelaguine*, ſenator, privy counſellor, member of the cabinet, *&c.* to her imperial majeſty the empreſs of *Ruſſia*, and knight of the *Poliſh* orders of the *White Eagle* and St. *Staniſlaus*, provincial grand-maſter for the empire of *Ruſſia*; and ſuch has been the attention of that nobleman to the duties of his office, that ſeveral excellent lodges have been eſtabliſhed at *Peterſburgh*, *Moſcow*, *Riga*, *Yaſſy*, and in various parts of *Courland*, which is ſubject to *Ruſſia*; where the firſt nobility in the empire not only countenance the royal art, but act as officers of the grand and private lodges; and the provincial grand-lodge of *Ruſſia*, though ſo lately eſtabliſhed, has, in imitation of the grand-lodge of *England*, built a hall for the purpoſe of holding their general aſſemblies.

HIS-

HISTORY AND ANTIQUITY OF FREE-MASONRY IN SPAIN, PORTUGAL, and ITALY.

THE firſt, and I believe the only lodge ever eſtabliſhed in *Spain*, was by a deputation ſent to *Madrid*, to conſtitute a lodge in that city, under the auſpices of lord *Coleraine*, A.D. 1727, which continued under *Engliſh* juriſdiction till the year 1776, when it refuſed that ſubordination; but ſtill continue to meet under its own authority.

SEVERAL lodges exiſted in *Liſbon* by conſtitutions from *France* ſo early as the year 1727; and in 1742 the inquiſition* of that country

* The inquiſition is a tribunal of pretended juſtice, diſgraceful to human nature; and which, of late

country impriſoned brother *Alexander James Mouton*, a *French* artiſt, and *John Couſtos*, a native of *Bern* in *Switzerland*, for being free-maſons; the father of the latter came into *England* in 1716, and was naturalized. The crimes brought againſt them by that horrid inquiſition were, *viz.* That they had infringed the *Pope*'s orders, by their belonging to the ſect of *free-maſons*; which ſect was a horrid compound of ſacrilege, ſodomy, and many other abominable crimes; of which the inviolable ſecreſy obſerved therein, and the excluſion of women, were but too manifeſt indications; a circumſtance that gave the higheſt offence to the whole kingdom: and the ſaid *Mouton* and *Couſtos* having refuſed to diſcover to the inquiſitors, the true tendency and deſign of the meetings of *free-maſons*, and perſiſting, on the contrary, in aſſerting that free-maſonry was good in itſelf, wherefore the proctor of the inquiſition requires, that the ſaid priſoners

years, is almoſt extinguiſhed in moſt Romiſh countries; but though diſuſed, it is not entirely abrogated; only the eccleſiaſtics and their officers can carry no ſentence into execution without the royal authority.

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may be proſecuted with the utmoſt rigour; and for this purpoſe, deſires the court would exert its whole authority, and even proceed to tortures, to extort from them a confeſſion, *viz.* that the ſeveral articles of which they ſtand accuſed, are true. Brother *Couſtos* underwent the ſevereſt tortures three times, and on his confeſſing nothing, was ſentenced to walk in the proceſſion of the *Auto de Fé*, and to be a galley-ſlave four years; when, his majeſty GEORGE II. ever attentive to the felicity of his ſubjects, through the kind offices of the duke of *Newcaſtle*, commands were diſpatched to Mr. *Compton*, the *Britiſh* miniſter at *Liſbon*, to demand his liberty of the king of *Portugal*, in his *Britannic* majeſty's name; which accordingly was obtained in *October* 1744, after a diſmal confinement of two years and eight months; but what became of brother *Mouton* I could never learn.

THESE proceedings cauſed ſuch a terror amongſt the brethren, that they aſſembled alternately at the private houſes of choſen friends, and not at taverns as was uſual, where they dined together, and practiſed the ſecrets of free-maſonry.

IN

In the year 1776, major *François d'Alincourt*, a *French* gentleman, and *Don Oyres de Ornellas Praçaõ*, a *Portugueſe* nobleman, were ſent to priſon by the governor of the iſland of *Madeira* for being *free-maſons*; they were afterwards ſent priſoners to *Liſbon*, and confined in a common gaol for 14 months; where they would abſolutely have periſhed, had not the brethren of *Liſbon* generouſly ſupported them, by whoſe interceſſion with *Don Martinio de Mello*, they were at laſt releaſed. Nevertheleſs there is ſtill a very reſpectable lodge in *Liſbon*, one at *Oporto*, and a third at *Setuval*.

In the year 1738, the court of *Rome*, inſtigated by the impoſitions of evil-minded perſons, poured out its *Bulls** and *Decrees* againſt the ſociety of *free-maſons*, whereby they were condemned in a more ſevere and tyrannical manner (the peculiar characters of the inquiſition) than they had ever yet undergone in any nation, and that without the leaſt foundation for ſuch proceedings; his holineſs the *Pope* being utterly ignorant of what was

* *Bulls* are letters publiſhed by the Pope, having the ſame power as an edict or law in other countries.

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ſo zealouſly to be interdicted. The words of the ſaid *Bull* are in part as follows, *viz.*

It has come to our knowledge, even from public report, that certain ſocieties, companies, meetings, aſſemblies, clubs, or conventicles, commonly called *De Liberi Muretori*, or *free-maſons*, or by whatſoever name the ſame in different languages are diſtinguiſhed, ſpread far and wide, and are every day increaſing; in which perſons, of whatever religion or ſect, contented with a kind of an affected ſhew of natural honeſty, confederate together in a cloſe and inſcrutable bond, according to laws and orders agreed upon between them; which likewiſe, with private ceremonies, they enjoin and bind themſelves, as well by ſtrict oath taken on the bible, as by the imprecation of heavy puniſhments, to preſerve with inviolable ſecreſy:

We therefore reſolving in our mind the great miſchiefs which generally accrue from theſe kind of ſocieties or conventicles, not only to the temporal tranquillity of the ſtate, but to the ſpiritual health of ſouls; and that therefore, they are neither conſiſtent with civil nor

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canonical ſanctions; ſince we are taught by the divine word to watch, like a faithful ſervant, night and day, leſt this ſort of men break as thieves into the houſe, and like foxes endeavour to root up the vineyard; leſt they ſhould pervert the hearts of the ſimple, and privately ſhoot at the innocent: that we might ſtop up the broad way, which from thence would be laid open for the perpetration of their wickedneſs with impunity, and for other juſt and reaſonable cauſes to us known; have, by the advice of ſome of our venerable brethren of the *Roman church*, the cardinals, and of our own mere motion, and from our certain knowledge and mature deliberation, by the plenitude of the apoſtolical power, appointed and decreed to be condemned and prohibited, and by this our preſent ever-valid conſtitution, we do condemn and prohibit the ſame ſocieties, companies, meetings, aſſemblies, clubs, or conventicles, *De Liberi Muretori*, or *free-maſons*, or by what other name they are diſtinguiſhed or known.

WHEREFORE all and ſingular the faithful in Chriſt, of whatever ſtate, degree, condition, order, dignity, and pre-eminence, whether laity

laity or clergy, as well ſeculars as regulars, worthy all of expreſs mention and enumeration, we ſtrictly, and in virtue of holy obedience, command that no one, under any pretext or colour, dare or preſume the aforeſaid ſocieties *De Liberi Muretori*, or *free-maſons*, or by whatever other manner diſtinguiſhed, to enter into, promote, favour, admit, or conceal in his or their houſes, or elſewhere, or be admitted members of, or be preſent with the ſame, or be any-wiſe aiding and aſſiſting towards their meeting in any place; or to adminiſter any thing to them, or in any means publicly or privately, directly or indirectly, by themſelves or others, afford them counſel, help, or favour; or adviſe, induce, provoke, or perſuade others to be admitted into, joined, or be preſent with theſe kind of ſocieties, or in any manner aid and promote them; but that they ought by all means to abſtain from the ſaid ſocieties, under the penalty of all that act contrary thereto, incurring excommunication *ipſo facto*, without any other declaration; from which no one can obtain the benefit of abſolution from any other but us, or the *Roman Pontiff* for the time being, except at the point of death, *&c.*

DATED from *Rome* at St. *Mary's the Greater*, in the year of the incarnation of our Lord 1738, the 4th of the calends of *May*, (28th *April*, N. S.) in the 8th of our pontificate.

A. Card. vice-detory.
C. Amatus, vice-ſecretary.
Viſa de Curia N. Antonellus,
(place of the leaden-ſeal).

J. B. EUGENIUS.

THE *Edict* bore date 14th day of *January* 1739, and is of the ſame ſtamp with the above *Bull*, adding a fine of 1000 crowns in gold, beſides other grievous puniſhments, the gallies not to be excepted, to be inflicted at pleaſure, on being made, or on having any manner of connection with the *free-maſons*, &c.

THE *Decree* bore date *Feb.* 18th 1739, condemning a certain book written in *French*, ſmall in its ſize, but moſt wicked in regard to its bad ſubject, intitled, *The hiſtory of, and an apology for the ſociety of free-maſons*, by *J. G. D.* M.F.M. printed at *Dublin* 1739. This book was ordered to be burnt publicly by the miniſters of juſtice in the ſtreet of St.

Mary

Mary ſupra Minervam, on the 25th *Feb.* 1739. In 1777 ſeveral free-maſons were impriſoned at *Naples*, but afterwards releaſed through the interceſſion of ſeveral foreign princes, and the juſtice of their cauſe was exemplified by an *Italian* advocate.

NOTWITHSTANDING theſe abominable infractions upon human liberty, and being thus oppreſſed in the eccleſiaſtical ſtate, the fraternity found, and ſtill finds a ſafe retreat in many parts of *Italy*, who being better enlightened than thoſe of *Rome*, did not by any means oppoſe the ſpreading and propagating an art, founded on the moſt exalted maxims of ſound morality, and which could not but tend to the greateſt advantage of every kingdom.

AT preſent moſt of the *Italian* nobles and dignified eccleſiaſtics are free-maſons, who hold their meetings generally in private houſes, though they have eſtabliſhed lodges at *Naples*, *Leghorn*, *Venice*, *Verona*, *Turin*, *Meſſina* in the iſland of *Sicily*, *Genoa*, and *Modena*, who are exceedingly liberal to the poor and needy traveller of every country.

HISTORY AND ANTIQUITY OF FREE-MASONRY IN SWITZERLAND, HUNGARY, and POLAND.

AT a time when the ſociety of *Free and Accepted Maſons* enjoyed peace and tranquillity in *Switzerland* to the utmoſt of their wiſhes, all at once a cloud aroſe in a certain quarter, that threatened a heavy ſtorm; nor was it leſs than to root out and extirpate the hitherto unſhaken and immoveable foundations of maſonry, and at once to overthrow the ſuperb ſtructure, that had been erected for many ages. None can be ignorant, that after the example of moſt part of *Europe*, the *Swiſs Cantoons* received the *free-maſons* amongſt them, and afforded them the moſt civil treatment equal to their merit. The eagerneſs with

with which all ranks of people applied themſelves to what might aggrandize that illuſtrious body, has ſerved as a pattern for all other nations in *Europe*, who value themſelves for the brightneſs of their underſtanding, or love for the liberal arts. What fatal deſtiny, what fanatical fury, could tranſport the magiſtrates of *Berne* to become the enemies of maſonry; the enemies of a ſociety who had never done them wrong, or impeached of one unworthy deed? Is it then, that innocence, capable every where of curbing the moſt fierce and malignant diſpoſitions, can make no impreſſion upon the callous hearts of theſe ſage republicans? No. The cruel prejudices with which they armed themſelves againſt the noble craft has cauſed them to publiſh an ordinance for their abolition, containing aſſertions as unjuſt as ill-founded againſt the peaceable ſociety of *free-maſons*, who, as they aſſerted, *had ſlyly and artfully crept into that country*. On reading this, who could reſtrain the fervency and zeal with which he muſt be enflamed for the honour and reputation of this ancient and venerable ſociety.

THE ORDINANCE IS AS FOLLOWS, *viz.*

WE the advoyer, the little and great council of the city and republic of *Berne*, make known to all men by theſe preſents: having learnt that a certain ſociety, called *Free-maſons*, ſpreads itſelf every day more and more into all the cities and towns under our government, and that the perſons who have joined the ſaid ſociety are received under various ſolemn engagements, and even by oath: wherefore, having ſeriouſly reflected upon the conſequences thereof, and conſidered that ſuch meetings and aſſociations are directly contrary to the fundamental laws and conſtitutions of our country, and in particular to the protection required on our part to diſcountenance any aſſemblies under our government, without our knowledge and expreſs permiſſion: moreover, it has appeared to us, that if an effectual remedy was not immediately taken, the conſequence of that neglect might be dangerous to the ſtate. For theſe reaſons, and through our paternal affection, as much for the public good as the private advantage of all our citizens and ſubjects, we have found it abſolutely neceſſary to diſſolve and totally aboliſh

aboliſh the ſaid ſociety, which we do by theſe preſents, and henceforth for ever we forbid, annul, and aboliſh it in all our territories and diſtricts, to all perſons that now are, or ſhall hereafter come into our dominions; and we do in the firſt place ordain and decree, that all thoſe, our citizens and ſubjects, who are actually known to be *free-maſons*, ſhall be obliged immediately to abjure, by oath, the engagements they have taken in the ſaid ſociety, before the bailiff or officer of the diſtrict where they live, without delay. And as to our citizens and ſubjects who actually are *free-maſons*, and not publicly known to be ſuch, and who nevertheleſs at preſent reſide in our dominions, or may hereafter come under our obedience; our ſovereign will and pleaſure is, that thoſe who ſhall be found in our dominions, ſhall be bound to renounce their obligation in the ſpace of one month from the date hereof; and thoſe who are abſent muſt ſubmit to the ſame terms, to be reckoned from the day of their return; not only to accuſe themſelves, but to abjure and renounce their engagements; thoſe who preſent themſelves in our capital city to the reigning *advoyer*, and in other cities, or in the country

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to the bailiff of the place; and from thence they ſhall receive aſſurances of ſafety to their perſons, if they abjure and renounce their obligations without delay, in the ſame form as all other maſons are obliged to do.

UPON failure in any part hereof, they ſhall all undergo the puniſhment hereafter declared. But to the end that no perſon ſhall dare for the time to come to entice, tempt, ſolicit, or be ſo enticed, tempted, or ſolicited to engage him or themſelves into this ſame ſociety of *free-maſons*, we have thought fit to ordain as follows:

THAT all thoſe maſons who ſhall hold their aſſemblies in our dominions, or who ſhall entice, tempt, or ſolicit others into their aſſemblies or aſſociations, as well as all our citizens and ſubjects in our dominions, and elſewhere, as alſo thoſe who have been ſet at liberty, ſhall for the future frequent ſuch aſſemblies, they ſhall all and every of them be ſubject to the fine of 100 crowns without remiſſion; and likewiſe be deprived of whatever place, truſt, benefit, or employment he ſhall

now hold; and if they have no preſent employment or office, ſhall be rendered incapable of holding any ſuch for the time to come.

And touching the place or lodge, where this kind of aſſembly is held for the future, the perſon or perſons who ſhall let or furniſh them with a houſe, room, or place for the holding of ſuch lodge, ſhall be ſubject to the ſame fine of 100 crowns; one-third of which to the informer, one-third to the bailiff of the place, and one-third to the hoſpitals, or fund of the poor where ſuch aſſembly ſhall be held. Let it be well underſtood, that all offenders that ſhall leave our dominions, in order to ſatisfy the payment of the ſaid fine, ſhall be baniſhed from our dominions for ever, or till they ſhall have paid the ſaid fine; and ſhall not return again until they have paid it, on pain of death. We moreover reſerve, at pleaſure, to puniſh with more or leſs rigour, according to the caſe of the perſon ſo rendering himſelf up to our ſovereign pleaſure, or thoſe who, notwithſtanding their abjuration, ſhall have again entered into the ſociety, or frequent any of their aſſemblies.

WE do finally ordain and command, that all our bailiffs and miniſters of juſtice do cauſe theſe preſents to be publiſhed in all churches, and to be fixed up in the accuſtomed places, and to ſee that theſe our orders are ſtrictly and faithfully executed.

Given in our Great Council
the 3d of *March* 1745.

THERE are ſeveral lodges at preſent both in *Switzerland*, *Hungary*, and *Poland*, but none of them are acting under an *Engliſh* conſtitution; neither can I learn by whoſe authority they act; but ſuppoſe from circumſtances, that they all act under conſtitutions from *Berlin* and *Brunſwick*.

HISTORY AND ANTIQUITY OF FREE-MASONRY IN BOHEMIA.

THERE are ſeveral lodges in *Prague*, but they are all under the conſtitution of *Scotland*, or at leaſt, they call themſelves *Scotch Maſons*. The firſt that we know of commenced A. D. 1749. Moſt of the leading men and men in power in the famous and ancient city of *Prague*, are *free-maſons*, they are exceedingly tenacious who they admit among them, by which means they are probably as ſelect as any ſet of maſons in the world. A *Scotch* officer in the *Pruſſian* ſervice, who unfortunately was taken priſoner at the battle of *Lutzen*, who with 378 more were conveyed to *Prague*; the *Scotchman* made himſelf known as a maſon, was immediately releaſed from con-

confinement; had the honour to dine daily at the tables of the moſt diſtinguiſhed of the ſociety, was always requeſted to aſſiſt at their meetings, and deſired to think himſelf a *free-maſon* and not a *priſoner of war*. On the exchange of priſoners, which happened about three months after the engagement, the *Scotch* gentleman was in the politeſt manner preſented with a purſe of *ſixty ducats*, to defray his expences to the regiment *.

* This circumſtance was communicated to the author by a letter from the gentleman himſelf, dated *Glaſgow*, 13 *May* 1760.

HISTORY AND ANTIQUITY OF FREE-MASONRY IN FLANDERS and BRABANT.

CONSIDERING the vicinity of theſe places to *France* and *Holland*, maſonry does not flouriſh there, as might be expected; the firſt lodge eſtabliſhed on record was in the city of *Ghent*, A. D. 1730. There are ſeveral other lodges, ſome acknowledging *England*, ſome *Scotland*, ſome *France*, and ſome *Holland*, from whence they have their conſtitutions. In ſhort, *Flanders* and *Brabant* are almoſt the only places in *Europe*, where *free-maſonry* does not flouriſh in proportion to other countries.

HIS-

BRITISH MUSEUM

HISTORY AND ANTIQUITY OF FREE-MASONRY IN ASIA.

IT was in *Aſia*, according to the ſacred records, that the all-wiſe Creator planted the garden of *Eden*, in which he formed the firſt man and firſt woman, from whom the race of mankind, and conſequently *free-maſons*, were to ſpring. *Aſia* became again the nurſery of the world after the deluge, whence the deſcendants of *Noah* diſperſed their various colonies into all other parts of the globe. It was in *Aſia* that God placed his favourite people the *Hebrews*, whom he enlightened by revelations delivered by the prophets, and to whom he gave the oracles of truth. It was here that the great and merciful work of the redemption was accom-

pliſhed by his divine Son; and it was from hence that the light of the glorious goſpel was carried with amazing rapidity into all the known nations by his diſciples and followers. Here the tabernacle was firſt ſet up, and the temple of *Solomon* erected. It was in *Aſia* that the firſt edifices were reared, and the firſt empires founded, while the other parts of the globe were inhabited only by wild animals. Conſequently it was here that *free-maſonry* had its origin, and travelled from *Eaſt to Weſt*.

Here the firſt pair in Paradiſe were plac'd,
With heav'nly innocence, and beauty grac'd:
And here, by ſinful diſobedience wrought,
The race of man was to deſtruction brought:
Hence we might execrate the baleful ground,
Had it not given the ſalve as well as wound;
For here the Saviour of the world had birth,
To purge our ſouls, and ſave a guilty earth;
The goſpel firſt in Asia's *regions ſpread,*
And for mankind the bleſt Redeemer bled:
Here cities firſt were built, and ſtatutes made,
And of vaſt empires the foundation laid:
Here Masons *firſt their ſecrets did impart,*
And to mankind reveal'd their ſacred art;

The

The Jews, *God's choſen people, here were great,*
Till ſin reduc'd them to an humble ſtate;
Bold in their crimes, and to conviction blind,
They murder'd him who came to ſave mankind:
Here the ark reſted when the flood was o'er,
And from the heav'ns the torrents ceas'd to pour.
Sum up the whole, and Asia *then you'll find,*
Deſerves the admiration of mankind.
For Maſons firſt in Asia *ſaw the light,*
In Asia, *man by ſin was loſt in night;*
In Asia, *in the ark, a remnant pent,*
To various realms the world's forefathers ſent;
In Asia *Chriſt was born, and comfort brought;*
In Asia *dy'd, and our ſalvation wrought.*

The firſt modern lodge of free-maſons was eſtabliſhed by a patent from *England*, in *Bengal*, A. D. 1740. There are beſides ſeveral lodges in *Bengal*, *Madraſs*, *Bombay*, *Bencoolen*, *Fort George*, *Tortolla*, *China*, *Fort Marlborough* in the *Eaſt Indies*, *Batavia*, *Ceylon*, *Calcutta*, *Chandanagore*, *Patna*, *Burdwan*, *Dacca*, *Maxadavid*, &c. From the firſt inſtitution granted to form a lodge at *Bengal* in *Aſia*, *Anno* 1740, maſonry has flouriſhed in that extenſive grand diviſion of the globe in a very extraordinary manner, principally under the authority of

the grand lodge of *England*, ſome few under that of *France*, and ſeveral ſubject to *Holland*. The great harmony, good behaviour, and rectitude of life amongſt the brethren, has induced ſome of the mighty princes of the Eaſt to become *free-maſons*; for at a quarterly communication, held at Free-maſons Hall on the 5th day of *Feb.* 1777, brother *Graham*, from the lodge of *Trichinopoly*, near *Madraſs*, reported that his highneſs *Omdit ul Omrah Bahaudre*, eldeſt ſon of the *Nabob* of the *Carnatic*, had been initiated into maſonry at *Trichinopoly*, and profeſſed a great veneration for the ſociety.

It was thereupon reſolved, That a complimentary letter be ſent to his highneſs, accompanied with a *maſonic apron*, elegantly decorated, and a *book of conſtitutions*, bound in a moſt ſuperb manner.

The letter and preſent were intruſted to the care of Sir *John Day*, then going out as advocate-general to *Bengal*, who executed his commiſſion to the univerſal ſatisfaction of the ſociety, and the following letter was by him written to his highneſs as an introduction:

May

May it pleaſe your Highneſs,

THE underwritten (having been honoured with the commands of the grand-lodge of maſons of *Great Britain* to convey to your highneſs an *apron* and *book of conſtitutions*, a teſtimony of their reſpect for you, and your illuſtrious father, the ſtedfaſt friend and ally of their ſovereign, as well as of the ſatisfaction they feel at ſeeing ſo exalted a name enrolled among their order) intended to have executed the commiſſion with which he is charged in a manner that might beſt anſwer the intentions of his conſtituents, and the dignity and importance of the occaſion.

It ſo happens, however, that the late diſſentions in this ſettlement have ſo rent aſunder every link of ſocial life, and have ſo effectually diſſolved the ties of amity and confidence which once ſubſiſted among them, that even the fraternal bond of maſonry has been annihilated in the general wreck.

For this reaſon the lodge has ſo long diſcontinued its meetings, that it may be ſaid to be now extinct.

In

In this ſituation of things, it being impoſſible to inveſt your highneſs in full lodge, and with the ſplendour and ſolemnity ſuited to the dignity of your character, and the importance of the commiſſion he is honoured with; the underwritten hopes your highneſs will condeſcend to accept (in the only manner that remains) the pledge of amity and reſpect from the maſons of *Great Britain*, that accompanies this, and remains with the moſt profound reſpect,

Your Highneſs's moſt humble

and devoted ſervant,

JOHN DAY.

His highneſs has ſince returned an anſwer to the grand-lodge in the *Perſian* language, elegantly decorated, and incloſed in cloth of gold. The original is framed and glazed, and hung up in Free-maſons Hall; of which the following is a tranſlation:

To the right worſhipful his grace the duke of MANCHESTER, *grand-maſter of the illuſtrious and benevolent fraternity of* FREE AND ACCEPTED MASONS, *under the conſtitution of England, and the grand-lodge thereof.*

Much honoured ſir and brethren,

AN early knowledge and participation of the benefits ariſing to our houſe from its intimate union of councils and intereſts with the *Britiſh* nation, and a deep veneration for the laws, conſtitution, and manners of the latter, have for many years of my life led me to ſeize every opportunity of drawing the ties ſubſiſting between us ſtill cloſer and cloſer.

BY the accounts which have reached me of the principles and practices of your fraternity, nothing can be more pleaſing to the Sovereign Ruler of the univerſe, whom we all, though in different ways, adore, or more honourable to his creatures, for they ſtand upon the broad baſis of indiſcriminate and univerſal benevolence.

UNDER

UNDER this conviction, I had long wiſhed to be admitted of your fraternity; and now that I am initiated, I conſider the title of an *Engliſh maſon* as one of the moſt honourable I poſſeſs, for it is at once a cement to the friendſhip between your nation and me, and confirms me the friend of mankind.

I HAVE received from the advocate-general of *Bengal*, Sir *John Day*, the very acceptable mark of attention and eſteem with which you have favoured me; it has been preſented with every circumſtance of deference and reſpect, that the ſituation of things here, and the temper of the times would admit of; and I do aſſure your grace and the brethren at large, that he has done ample juſtice to the commiſſion you have confided to him, and has executed it in ſuch a manner as to do honour to himſelf and me.

I SHALL avail myſelf of a proper opportunity to convince your grace and the reſt of the brethren, that *Omdit ul Omrah Bahaudre* is not an unfeeling brother, or heedleſs of the precepts he has imbibed; and that while he teſtifies his love and eſteem for his brethren,

by

by ſtrengthening the hands of humanity, he means to miniſter to the wants of the diſtreſſed.

MAY the common Father of all, the one omnipotent and merciful God, take you into his holy keeping, and give you health, peace, and length of years,

Prays your highly honoured

and affectionate brother

OMDIT UL OMRAH BAHAUDRE.

Madraſs, 29th *Sept.* 1778.

HISTORY AND ANTIQUITY OF FREE-MASONRY IN AFRICA.

AFRICA, the third grand diviſion of the globe, is a peninſula of a prodigious extent, joined to *Aſia* only by a neck of land, about 60 miles over, between the *Red Sea* and the *Mediterranean*, uſually called, *The Iſthmus of Suez*. *Africa* once contained ſeveral kingdoms and ſtates, eminent for the liberal arts, for wealth and power, and the moſt extenſive commerce. The kingdoms of *Egypt* and *Ethiopia*, in particular, were much celebrated; and the rich and powerful ſtate of *Carthage*, that once formidable rival to *Rome* itſelf, extended her commerce to every part of the known world; even the *Britiſh* ſhores

were viſited by her fleets, till *Juba*, who was king of *Mauritania*, but tributary to the republic of *Carthage*, unhappily called in the *Romans*, who, with the aſſiſtance of the *Mauritanians*, ſubdued *Carthage*, and by degrees, all the neighbouring kingdoms and ſtates.

THOUGH it is beyond diſpute that the *Greeks* derived all their knowledge from the ancient *Egyptians*, yet ſcarce a veſtige of it remains among their deſcendants. This is owing to the bigotry and ignorance of their Mahometan maſters; but here it is proper to make one obſervation which is of general uſe. The *Califfs* or *Saracens* who ſubdued *Egypt*, were of three kinds. The firſt, who were the immediate ſucceſſors of *Mahomet*, made war from conſcience and principle upon all kinds of literature and knowledge, excepting the *Alcoran*; and hence it was that when they took poſſeſſion of *Alexandria*, which contained the moſt magnificent library the world ever beheld, its valuable manuſcripts were applied for ſome months in cooking their victuals, and warming their baths. The ſame fate attended upon the other magnificent *Egyptian* libraries. The

Caliſs

Califfs of the ſecond race were men of taſte and learning, but of a peculiar ſtrain. They bought up all the manuſcripts that ſurvived the general conflagration relating to aſtronomy, medicine, and ſome parts of philoſophy, but they had no taſte for the *Greek* arts of architecture, ſculpture, painting, and poetry, and learning was confined to their own courts and colleges, without ever finding its way back to *Egypt*. The lower race of *Califfs*, eſpecially thoſe who called themſelves *Califfs* of *Egypt*, diſgraced human nature; and the *Turks* have riveted the chains of barbarous ignorance which they impoſed. Thus, among them, many valuable remains of *Egyptian maſonry* have been deſtroyed; nevertheleſs, we are in ſome meaſure indebted to the ancient *Egyptians* for many of our myſteries and cuſtoms.

UNDER the auſpices of the earl of *Loudon* modern maſonry extended to *Africa*, and a lodge was conſtituted at *James Fort*, A. D. 1736, by virtue of a patent from *England*. There is alſo a lodge at the *Cape of Good Hope*, conſtituted from the *Hague* in 1773. There is a *French* lodge in the iſland of *Mauritius*; a *Dutch*

a *Dutch* lodge in the iſland of *Madagaſcar*; and one at St. *Helena*, under a *Scotch* conſtitution.

HISTORY AND ANTIQUITY OF FREE-MASONRY IN AMERICA and the WEST-INDIES.

THE diſcovery of *America*, if we conſider its conſequences as maſons, is the moſt important event in the hiſtory of mankind. The gold and ſilver imported from the new world into *Spain*, entirely changed, in a few years, the value of money, and the price of labour all over *Europe*. The colonies, eſpecially thoſe of *England*, planted in the *American* iſlands and on the continent, have increaſed the number of the civilized part of the human ſpecies: they have ſupplied the inhabitants of our quarter of the globe with a variety of commodities, formerly unknown, or very rare, which contribute to the more com-

comfortable enjoyment of life, as well as to the extenſion of trade; and by the conſumption of *European* manufactures, they have furniſhed a ſubſiſtance to many thouſand *European* citizens and maſons, who could not otherwiſe have found employment. The number of mariners was ſuddenly increaſed, the ſcience of navigation was perfected, and double the former number of ſhips have long navigated the ocean, laden alternately with the commodities of each hemiſphere. *Europeans* engroſſed the trade of the earth, and maſonry began to flouriſh.

But as the ſpirit of independency has broke out with ſuch violence in the *Britiſh* ſettlements, and ſpread over the whole *American* continent, the ſtate of commerce muſt undergo a total revolution, and in all probability the *royal art* will accompany ſuch a change. The colonies, inſtead of depending on the mother-countries, will now become themſelves manufacturers; unreſtrained by commercial laws, they will waft their commodities to every quarter of the globe, and receive what they want in exchange; they will now become

our

our rivals in the markets of *Europe*, and alſo in the trade of the *Eaſt* and *Weſt-Indies*. The treaſure of *Mexico* and *Peru* will now no longer flow into *Spain*, but will circulate through that continent where they have their ſource; and this circulation will give activity to every branch of trade, and vigour to every ſpecies of induſtry, in which chain free-maſonry is annexed; while the commerce of *Europe*, deprived of its vivifying principle, will ſink into a ſtate of expiring languor. Her luxuries, unfed by the fountain that produced them, will prey upon her vitals; and her preſent lucrative trade to *India*, now that of *America* is loſt, will prove not only unprofitable but ruinous. The gold and ſilver of the weſtern world alone can enable us to purchaſe the precious commodities of the eaſt.

At this criſis, when new republics are forming, and new empires burſting into birth, *the maſonic hiſtory of America* becomes peculiarly intereſting. The new world has not only opened a new ſource of wealth to the buſy and commercial part of *Europe*, but an extenſive field of ſpeculation to the philoſo-

pher and hiſtorian, who would trace the character of man under various degrees of refinement, and obſerve the movements of the human heart, or the operations of the human underſtanding, when tutored by ſcience, and untainted by corruption. And as *maſonry* muſt and will always keep pace, and run parallel with the culture and civilization of mankind; it is no wonder then that the royal art found its way into this vaſt continent under the auſpices of lord viſcount *Montacute*, who granted a patent for the firſt *American* lodge to be held at *Boſton* in *New England*, A. D. 1733, ſince which lodges have been eſtabliſhed in *South Carolina*, *North Carolina*, *Georgia*, *Antigua*, *Jamaica*, *Barbadoes*, *St. Chriſtopher's*, *St. Euſtatia*, *Nova Scotia*, *Virginia*, *Monſerrat*, *St. Croix*, *Rhode Iſland*, *New York*, *Bermudas*, *Quebeck*, *Montreal*, *Grenadoes*, *Maryland*, *Canada*, *Dominica*, *Demerary*, &c. In ſo far, that lodges are almoſt as numerous on the great continent of *America*, and her iſlands, as in *England*; they are moſtly under the juriſdiction of the grand-lodge of *England*, ſome under that of *Scotland*, and a few ſubject to *France* and *Holland*. So that maſonry flouriſhes

riſhes in *America* in a very ſingular manner. They are far more hoſpitable and more extenſive in their charity than the lodges in *England*, and who will, in all probability, ſooner or later ſhake off their allegiance to the mother-lodge, the ſame as they have done to the laws of their mother-country.

In 1774 the free-maſons of *Antigua* built a large hall, with other conveniences, in that iſland, and applied to the grand-lodge of *England* to be ſtyled *The great Lodge of St. John's in Antigua*, which was granted.

Hence lodges are opened in every part of the globe; for there are now no leſs than

1247 regular lodges in *Europe*,
187 ditto in *America*,
76 ditto in *Aſia*, and
13 ditto in *Africa*.

1523 lodges that now exiſt in the world; which, on eſtimating the lodges one with another at 30 members in each, makes 45,690 Maſons in all.

DEFENCE OF MASONRY IN GENERAL,

BUT IN PARTICULAR,

Againſt EDICTS, BULLS, DECREES, CONDEMNATIONS, *&c.* by ſeveral Powers in EUROPE*.

I DO not intend to aſſert that princes have not the right to forbid their ſubjects from entering into any ſociety or company, but really to ſhew the contrary by unexceptionable arguments. All ſovereigns have the authority to determine the actions of their ſubjects, provided they are by a neceſſity, as well natural as moral, or by the fundamental laws

* See the Hiſtory and Antiquity of Free-maſonry in Spain, Portugal, and Italy.

of

of the place, capable of an obvious determination. The exerciſe of *free-maſonry*, then, comes not under the number of theſe determinable actions, which by neceſſity or fundamental laws are exempted from the ſovereign authority. Princes may act as they think fit, with reſpect to the exerciſe of *maſonry*; yet, let it be well noticed, that what is here aſſerted will more frequently accord with the abſolute power of a ſovereign, than with the common and natural rights of mankind and ſtrict juſtice, which are frequently of a direct contrary tendency. The ordinance of the *Canton of Berne* is not to be attacked on the ſide of ſovereign power, but in the unjuſt motives, ſuppoſitions, and groundleſs imputations, that occaſioned the over-haſty magiſtrates to accompliſh the extirpation of the fraternity. This event has however anſwered one ſalutary end, of clearing up the integrity of the *free-maſons*, and ſetting their innocence and ſufferings, their noble and unexceptionable demeanour, and other their admirable deeds, in a proper point of view; which ſhining merits it ſhould have been thought might have produced the higheſt praiſe, inſtead of unworthy and unjuſtifiable reproach. The

ordi-

ordinance ſets forth, "*that if an effectual remedy was not immediately taken, the conſequence of that neglect might be dangerous to the ſtate.*" Is it poſſible that the clear-ſighted republicans of *Berne* could diſcover ſuch groſs ignorance, and afford their countenance and attention to the mean and baſe ſurmiſes every where induſtriouſly propagated, and ſerved up to the higher powers againſt the ſociety of *free-maſons?* What dangerous conſequence could enſue, if they were not afraid of the fraternity's ſtirring up ſedition and rebellion againſt the government? The ſuppoſition is worthy the ſuppoſers. The aboliſhing of ſupreme power, let it be exerciſed by whomſoever it will; by kings, or by particular perſons, lords, or magiſtrates inveſted with ſovereign power, could tend to no other end than ſubverting all order in civil ſociety, create confuſion, and involve the country in deſtruction. The ſtate or government, ſay the enemies of maſonry, ought to examine narrowly into and aboliſh the fraternity, becauſe it ſpreads all over the world, and its members are united by obligations, ſo much the more ſtrong and durable, as they are leſs expoſed

to

to open day and vulgar eyes, a word can call them together; wound one and you maim the whole body, one common intereſt unites them all as brethren; their myſteries muſt then cover ſome ſcheme for a revolution, which muſt be prevented: as they poſſeſs an indiſcriminate obedience to their grand-maſter, and his officers, all the world is threatened with being reduced to ſlavery and bondage by them, if they are not immediately extirpated without any diſtinction. Every one will readily perceive the folly and impertinence of theſe frivolous and pitiful ſuggeſtions, as it requires but a ſmall portion of common ſenſe to diſcern both its malice and ignorance.

If the conduct of maſonry be examined in every place where they have yet been eſtabliſhed, it is utterly impoſſible to ſuppoſe maſonry ſo pernicious or ſo deſtructive in its deſigns and tendency; and to have nothing in view but the ſubverſion of the civil power, which they are ready to own comes immediately from God. How can it be thought credible, that they ſhould admit not only magiſtrates, but noblemen, great and powerful princes, and even crowned heads to the myſ-

teries

teries of an order, the end of which was only to ſubvert and deſtroy their power? Can ſuch a thought as this enter into the mind of man, endowed with the leaſt ſhare of common ſenſe? It is no where to be found in the earlieſt hiſtories, from the firſt eſtabliſhment of maſonry to this day, that they ever bore a part in the intrigues and troubles that have been the forerunners of moſt cruel revolutions in many kingdoms and ſtates of the world. Even with us in *England*, a kingdom of all others the moſt ſubject to theſe convulſions, the fraternity always appeared with the greateſt luſtre; witneſs the late riots in *London* and *Weſtminſter* *; yet ſuch was the decorum they obſerved there,

* Theſe riots commenced June 2, at ten in the forenoon, when ſeveral thouſands aſſembled in St. George's Fields, headed by lord George Gordon, proceeded to both houſes of parliament, where they inſulted the lords ſpiritual and temporal in the moſt rude manner. That night, and the next day, they attacked the chapels and dwelling-houſes of the Roman catholics; ſtript their houſes of furniture, and the chapels not only of the ornaments and inſignia of religion, but tore up the altars, pews, and benches, and made fires of them, leaving nothing but the bare walls. On the 4th, 5th, and 6th the riots were dreadful, for you

there, that none can diſcern the leaſt ſhadow or pretence that might cauſe them to be ſuſpected in having any hand in the riots, or of what is generally called amongſt us *party faction*; a thing directly contrary to the preſervation and continuance of the ſacred tie which unites us all, upon our becoming brethren. From the ſame motives it is, that we are enjoined in all our aſſemblies, on no account to ſpeak of religion or political affairs, not only, that no umbrage may be given to the civil powers, but that no diſſentions of that kind may ariſe in the lodges, which too often has ſown the ſeeds of diſcord and hatred among the moſt intimate friends. Againſt this the oath we take is ſo ſacred, that it is held (as indeed all other oaths ought to be) as the moſt heinous crime to violate it. Who can therefore ſuſpect the maſons of engaging in plots,

beheld at the ſame inſtant the flames aſcending and rolling in clouds from the King's Bench and Fleet Priſons; Newgate, the New Priſon, Clerkenwell, turning out all the priſoners, New Bridewell, the toll-gates on Black-friars Bridge, and from houſes in every quarter of the town. As ſoon as the regulars and militia took an active part, upwards of 458 loſt their lives. *See Annual Regiſter* 1780.

which

which rarely have ended, but by bringing the moſt flouriſhing kingdoms to the brink of deſtruction? Surely neither the religion nor policy of a ſtate or kingdom had ſo often ſhaken, or ſuch ſeas of blood been ſpilt, if thoſe who governed had been *free-maſons*, or at leaſt had put in practice what they account as a crime. Far from degrading the authority of ſovereigns, maſons are, have been, and ever will be faithful, ſteady, and zealous defenders of it.

From what has been ſaid, it muſt appear plainly to all that will throw aſide partiality and imaginary prejudices, that the grave magiſtrates of *Holland* and *Berne*, the thundering bull of the pope, or the horrible tortures of the inquiſition, have been the moſt miſtaken of any people in the world, in the pretenſions of their decrees and ordinances, to think that any dangerous conſequences could accrue to them from the aſſemblies of *free-maſons*; a ſociety that has no other intentions but to promote peace, love, union, harmony, and friendſhip among all men; and who might have flattered themſelves, not only with being cordially received, but protected in every ſtate,

as they propagated nothing but what would make every one happy, who are willing to be ſo.

Another article of the ordinance runs thus: "*All thoſe who are actually known for free-maſons, ſhall be obliged to abjure by oath the engagements they have taken in the ſaid ſociety.*" This matter deſerves a minute examination, to ſee if the gentlemen of *Berne*, &c. had a right to puſh their ill-will to this great extremity, and to oblige their ſubjects to take this unheard-of ſtep, and accuſe themſelves, which will appear the more violent from the conſiderations that follow.

The reception or initiation of a new brother is, by an expreſs agreement, made between the maſter of the lodge and the perſon who requeſts to be admitted: by this agreement or compact, not only the lodge of which he is maſter, but even the whole order of *free-maſons* acquire a well-grounded right, which obliges this new-made brother to an exact and faithful obſervance of the laws of the fraternity, and to ſet his hand thereto; and alſo not to commit any action that may ever ſo remotely

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tend to the diſcredit or diſgrace of the brotherhood in general. This no prince or magiſtrate (not belonging to the ſociety) would ever have known, and in courſe could not have deprived them of; but that the exerciſe of *free-maſonry* not being before interdicted, enjoying not only in *Berne*, but in other parts of *Switzerland*, perfect liberty and freedom, rendered it of no moment to make public. The ſubjects in becoming maſons have not done any thing contrary to the laws of the country under whom they live, and of courſe cannot, with the leaſt appearance of juſtice, be taxed or puniſhed at all, not having committed any crime. But to force a maſon to abjure by oath the ſolemn and harmleſs engagements he has entered into by his own free choice, and without ſolicitation, would be the moſt ſhameful breach of human liberty, the ſevereſt infliction, and the greateſt diſgrace that ever befel a maſon. No, death itſelf would be more welcome to him, than to be neceſſitated to commit ſo baſe an action: and ſurely it may be inferred, that the magiſtrates of *Berne* can never be ſo cruel as to attempt putting this infernal article into execution, it not being contradictory to natural juſtice, than

to

than to the ſacred obſervance and only tie among men, an oath.

It may be deemed ſuperfluous to ſay, that a voluntary renunciation is the moſt ridiculous thing that could be required of a maſon. It is nevertheleſs ſet forth, that they are not only to accuſe themſelves, but in conſequence of that accuſal or renunciation, *they muſt abjure their engagements without delay.* A voluntary renunciation is acknowledging they have done wrong, or that they have offended againſt ſome laws of the country. Therefore in order to induce maſons to confeſs they are in the wrong, the *Canton of Berne* muſt prove the rectitude of their proceedings from laws of more ancient date, than their ſaid gracious ordinance; which they never will be able to do.

But to the end that no perſon ſhould dare to enter into the ſociety of free-maſons, we ordain, &c.

That is to ſay, the magiſtrates of *Berne*, having been ſo grievouſly miſinformed of the real end and deſigns of the fraternity, not to know

know what was moſt for their welfare; becauſe by their ordinance they have deſtroyed the endeavours which only tended to make their ſubjects happy; jealouſy and envy has taken abſolute poſſeſſion of the hearts of theſe republicans, and carry with them a moſt cruel characteriſtic, becauſe they ſacrificed an advantage worthy of being envied, and which many other provinces received with open arms. They have ſtrove hard that the happy effects attending their ſubjects ſhould be enjoyed by ſtrangers. Inſtead of repining at their conduct, the fraternity, without regret, left this ſavage and ungrateful country, the frightful mountains, and dreadful precipices, to procure to themſelves a more delightful and more pleaſant retreat, where they may enjoy the delights of maſonry, true peace, and the good things of this life, without diſcontent or perſecution.

It is grievous to be obliged to make theſe gentle and condeſcending reflections; but they are our enemies, have put the ſword into our hands, and the law of nature directs every man to defend himſelf, when he is unjuſtly attacked. The liberty we profeſs and avow makes us look upon

upon the aſſaults of theſe miſcreants with contempt; all the revenge we ſeek, for the injurious reflections they caſt upon us, is to demean ourſelves every where, ſo as to gain the eſteem of all who chuſe to be guided by ſound reaſon. There is really very little in the pompous ordinance worthy of notice, but what vaniſhes in ſmoke; unleſs the boaſting title ſeem to tell you the contrary. Should it not ſeem to be a work of more than ordinary wiſdom againſt maſons, ſince the magiſtrates of *Berne* were ſo good as to let the world know they had condemned what they never either ſaw or knew; that is to ſay, a true deſcription of *free-maſonry*, and a picture of a real maſon? They muſt then be indulged: it is however to be hoped they will not be offended at having the portrait of a maſon drawn for them, to convince them, if poſſible, of the error into which they have unfortunately plunged themſelves. But having in the beginning of this chapter given a diſtant view of maſonry, we ſhall here trace out its effects upon the conduct of human life.

Free-

Free-maſonry always affords inward peace, but a peace not in the leaſt tending to a careleſs inactivity; it is productive of the beſt actions, preſerving ſuch an evenneſs and tranquillity, under all diſcouraging events, as places them far above the little trifling incidents that affect the human race in their purſuits of happineſs. They know that bitterneſs and remorſe of conſcience ever attend the doing wrong, and are the greateſt reproach to the probity they have ever maintained, and therefore endeavour to enlarge the good conduct they ſo rigidly impoſe, to avoid reproach from their enemies, and to ſhew that the practice of real goodneſs is the only thing that can make a good and true maſon. They are taught to hope moderately, to ſuffer patiently, to take pleaſure in what they enjoy, to hope for little, and that little to be needful. Their duty is their good-will to mankind, and they live not ſo much for themſelves as for others; their eſchewing evil and doing good exalts their underſtanding, renders pleaſure more pleaſing, and makes them more happy in happineſs, and leſs miſerable in trouble. In a word, if truly noble inſtitutions, backed with all the force and ſtrength of reaſon and

refined taſte, if that which is ſolidly happy, and truly virtuous, deſerves any praiſe, maſons have a juſt claim to it, in ſpite of the mean efforts of thoſe men and wicked perſons, the fautors of falſhood, who are eternally exclaiming againſt the vices, the paſſions, and imperfections of men, and are the firſt to commit what they condemn, though under the covering of puritanical ſanctity.

MASONRY is the daughter of heaven; and happy are thoſe who embrace her! By it youth is paſſed over without agitation, the middle age without anxiety, and old age without remorſe. *Maſonry* teaches the way to content, a thing almoſt unknown to the greateſt part of mankind. In ſhort, its ultimate reſort is to enjoy in ſecurity the things that are, to reject all meddlers in religion and ſtate affairs, or of a trifling nature, to embrace thoſe of real moment, and worthy tendency, with fervency and zeal unfeigned, as ſure of being unchangeable, as ending in happineſs. They are rich without riches, intrinſecally poſſeſſing all deſirable good; and, in ſhort, have the leſs to wiſh for, by the enjoyment of what they have. Liberty, peace, and

and tranquillity, are the only objects worth their efforts, trouble, and diligence. Undiſcerning mortals think to procure theſe by heaping up riches; and riches are the only obſtacles againſt what they with ſo much diligence and induſtry deſire to attain. What is more common, than to ſee men argue leſs reaſonably, when they pretend to have moſt reaſon? Is it reaſonable to be exclaiming at all times, and in all places, againſt the ficklenes and inſtability of fortune, making idle and impertinent reflections on paſt events, and either give themſelves up to continual murmuring for the preſent, or to the moſt frightful apprehenſions for the time to come? The reaſonable man, it may be ſaid the good maſon, is contented in his ſituation, finds his temper ſweetened, and his manners refined, happy in the time preſent, and thinks of the time to come without any dread of it; he knows ſo well how to enjoy it, as not to be led away with empty and vague purſuits: inſtead of troubling the public with his thoughts and reflections, he only ſtudies to accompliſh the deſirable end of public utility, by privately inculcating every neceſſary duty. He chooſes a way of life ſuited to his fortune,

makes choice of friends conformable to his own character; and, by acting thus, he gives no mean proof of his wiſdom and taſte of true virtue, ſo much talked of, and ſo ſeldom found among thoſe mean and gloomy ſouls, who think that the greateſt piety conſiſts in making ſcruples of all kinds, in having the holy leer and hypocritical cant of a narrow-minded chriſtian, who, not having diſcernment enough to ſee any thing as it ſhould be, would repreſent the Almighty like unto themſelves, for ever with the brand of deſtruction in his hand.

FREE-MASONS deteſt this infernal ſpirit, wiſhing nothing but peace and union to all mankind, which, together with the rectitude of their lives, enables them to hope for all the peace and reſt that is to come. Strict among themſelves, not judging the faults of others, regular and attentive to all neceſſary duties, modeſt in proſperity, calm in adverſity, always as ready to be taught as to teach another, equally incapable of all baſeneſs, ill-grounded complaints, and, above all things, of offending a brother, ſpeaking well of him both publicly and privately, and doing all things

things according to the ſtricteſt juſtice. Such is the true maſon! ſuch maſonry, it may be hoped, is not only in *Switzerland*, but every where upon the face of the earth, where the noble ſociety is entertained! O glorious architecture! which never fails amply to recompence all who attach themſelves to thee. O delightful ſociety! no greater liberty can be on earth than in thee, nor truer peace and content than under thy banners.

Let any one judge, after ſuch ample proof, whether the conduct of the magiſtrates of *Berne* can be juſtified; and whether there is the leaſt appearance of truth in their ſuggeſtions of dangerous conſequences to the ſtate; or whether they had any authority to force the maſons to abjure their engagements: on the contrary, it beſpeaks the greateſt abſurdity to force them to renounce the ſociety. Every man who judges impartially, or without being prejudiced againſt *Free maſons*, will, without doubt, acknowledge the natural picture of a prince, who on all occaſions has at heart the happineſs of his ſubjects, and who has been ſo far from baniſhing maſons his dominions, that he finds himſelf bound in conſcience to gain

gain their love, and protect them in all things that depend on him.

As much has been ſaid of the injuſtice done to the brotherhood of *Free-maſons*, it will not here be amiſs to mention the proceedings of the furious and horrible inquiſition of *Spain*, *Portugal*, and *Italy*, which, in direct oppoſition to reaſon, juſtice, and humanity, endeavoured to extort from maſons the ſecrets of their art, by the moſt cruel torments, and finally by fire and faggot. Oh! what inhumanity! Dare they in a Chriſtian country attack the innocent in ſuch a manner as barbarians would look upon with horror! Falſe devotees accuſtom themſelves to infuſe into the minds of the credulous multitude a baneful poiſon againſt every thing that they imagine may affect their reveries, and particularly againſt the moral virtues, which they only know by theory: from them the fraternity may expect the moſt dreadful conſequences. Still full of that blind zeal, which ſtirred up the frantic *Pagans* to perſecute the primitive *Chriſtians*, they think that maſons muſt be like victims to their vengeance. It is from hence that *Rome*, that tender mother, who has often uſed bar-

barbarities to her beſt children, came to extend her favours to maſons, who neither love nor fear her threats. She falſely perſuades herſelf that in maſons' lodges they not only act contrary to good manners, but commit the moſt enormous crimes; form plots againſt the holy church; and, in ſhort, that the grand-lodge is the head quarters of *Satan*, and the theatre of *atheiſm*. They credit theſe well-grounded motives, and look no farther, though it be ſpread abroad by the moſt infernal calumniator. In the mean time the good maſon quietly enjoys the religion in which he was born; is obliged to be faithful, juſt, and true to his country; and the engagements he enters into, does not by any means diſpenſe with the obligations that he owes to God and his ſovereign: but this declaration will not appeaſe our enemies, they require ſomething more than being innocent of all the charges alledged againſt them.

But what is really wonderful, and what will render the glory of the fraternity immortal, is, that all theſe pretended revealers themſelves, do them the juſtice to give a tolerable clear idea of their manners, their duty

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to princes, and their remoteneſs to every thing that might create diſcord among mankind: though all this had been owned and publiſhed by *Free-maſons*; yet the revealers found the way of making it be believed. Though innocence is a bitter root, it never fails of producing ſweet and delicious fruit: the wrongs which it endures, tend to its honour and reputation in the end; the troubles which it undergoes end in joy; the load of injuſtice produces praiſe; and every means made uſe of for its deſtruction, renders the overcoming of all the more triumphant. Supported by patience and hope, and divine juſtice to plead its cauſe, all the malice, and all the efforts of wicked and deſigning men, but tend to raiſe it ſo much the higher in glory. As the application is eaſy, the candid and unprejudiced reader is left to his reflections thereon.

VIN-

VINDICATION

OF

FREE-MASONRY

FROM ALL

GENERAL ASPERSIONS.

IT is a very eaſy taſk to trace from reaſon, and the nature of things, the wiſe ends and deſigns of the ſacred conſtitution of maſonry; which not only cultivates and improves a real and undiſguiſed friendſhip among men, but teaches them the more important duties of ſociety. Vain then is each idle ſurmiſe againſt this ſacred art, which our enemies may either meanly cheriſh in their own boſoms, or ignorantly promulgate to the unintereſted world. By deſcrying maſonry they derogate from human nature itſelf, and from that good order and wiſe conſtitution of things, which the Almighty author of the world has framed for the govern-

ment of mankind, and has eſtabliſhed as the baſis of the moral ſyſtem; which, by a ſecret, but attractive force, diſpoſes the human heart to every ſocial virtue. Can friendſhip or ſocial delights be the object of reproach? Can that wiſdom, which hoary time has ſanctified, be the object of ridicule? How mean, how contemptible muſt theſe men appear, who vainly pretend to cenſure or contemn what they cannot comprehend! The generous heart will pity ignorance ſo aſpiring and inſolent.

I SHALL now proceed, and conſider in what ſhape maſonry is of univerſal utility to mankind, how it is reconcilable to the beſt policy, why it deſerves the general eſteem, and why all men are bound to promote it.

ABSTRACTING from the pure pleaſures which ariſe from a friendſhip ſo wiſely conſtituted, and which it is ſcarce poſſible that any circumſtance or occurrence can eraſe; let us conſider, that maſonry is a ſcience confined to no particular country, but diffuſed over the whole terreſtrial globe. Where arts flouriſh, there it flouriſhes too. Add to this, that

that by ſecret and inviolable ſigns, carefully preſerved among ourſelves throughout the world, maſonry becomes an univerſal language. By this means many advantages are gained: men of all religions and of all nations are united. The diſtant *Chineſe*, the wild *Arab*, or the *American* ſavage will embrace a brother *Briton*; and he will know, that, beſides the common ties of humanity, there is ſtill a ſtronger obligation to engage him to kind and friendly actions. The ſpirit of the fulminating prieſt will be tamed, and a moral brother, though of a different perſuaſion, engage his eſteem. Thus all thoſe diſputes, which embitter life, and ſour the tempers, are avoided; and every face is clad with ſmiles, while the common good of all, the general deſign of the craft, is zealouſly purſued.

Is it not then evident that maſonry is an univerſal advantage to mankind? for ſure, unleſs diſcord and harmony be the ſame, it muſt be ſo. Is it not likewiſe reconcilable to the beſt policy? for it prevents that heat of paſſion, and thoſe partial animoſities, which different intereſts too often create. Maſonry

teaches us to be faithful to our king, and true to our country; to avoid turbulent meaſures, and to ſubmit with reverence to the deciſions of legiſlative power. It is ſurely then no mean advantage, no trifling acquiſition, to any community or ſtate, to have under its power and juriſdiction, a body of men who are loyal ſubjects, patrons of ſcience, and friends to mankind.

Does not maſonry therefore of itſelf command the higheſt regard? Does it not claim the greateſt eſteem? Does it not merit the moſt excluſive patronage? Without doubt. If all that is good and amiable, if all that is uſeful to mankind or ſociety, be deſerving a wiſe man's attention, maſonry claims it in the higheſt degree. What beautiful ideas does it not inſpire? How does it open and enlarge the mind? And how abundant a ſource of ſatiſfaction does it afford? Does it not recommend univerſal benevolence, and every virtue which can endear one man to another? And is it not particularly adapted to give the mind the moſt diſintereſted, the moſt generous notions?

An uniformity of opinion, not only uſeful in exigencies, but pleaſing in familiar life, univerſally prevails among maſons, ſtrengthens all the ties of their friendſhip, and equally promotes love and eſteem. Maſons are brethren, and amongſt brothers there exiſts no invidious diſtinctions. A king is reminded, that though a crown adorns his head, and a ſcepter his hand, yet the blood in his veins are derived from the common parent of mankind, and is no better than that of the meaneſt of his ſubjects. Men in inferior ſtations are taught to love their ſuperiors, when they ſee them diveſted of their grandeur, and condeſcending to trace the paths of wiſdom, and follow virtue, aſſiſted by thoſe of a rank beneath them. Virtue is true nobility, and wiſdom is the channel by which it is directed and conveyed. Wiſdom and virtue, therefore, are the great characteriſtics of maſons.

Masonry inculcates univerſal love and benevolence, and diſpoſes the heart to particular acts of goodneſs. A maſon, poſſeſſed of all this amiable, this god-like diſpoſition, is ſhocked at miſery under every form or appearance.

pearance. His pity is not only excited, but he is prompted, as far as is conſiſtent with the rules of prudence, to alleviate the pain of the ſufferer, and cheerfully to contribute to his relief. For this end our funds are raiſed, and our charities eſtabliſhed on the firmeſt foundation. When a brother is in diſtreſs, what heart does not ache? When he is hungry, do we not convey him food? Do we not clothe him when he is naked? Do we not fly to his relief when he is in trouble? Thus we evince the propriety of the title we aſſume, and demonſtrate to the world that the term or endearing name of *brother* among maſons is not merely nominal.

If theſe acts are not ſufficient to recommend ſo great and generous a plan, ſuch a wiſe and good ſociety, happy in themſelves, and equally happy in the poſſeſſion of every ſocial virtue, nothing but which is truly good can prevail. The man who reſiſts arguments drawn from ſuch topics, muſt be callous to every noble principle, and loſt to all ſenſe of honour.

Nevertheless, though the faireſt and the beſt ideas may be thus imprinted in the mind, there

there are brethren who, careleſs of their own reputation, diſregard the inſtructive leſſons of our noble ſcience, and by yielding to vice and intemperance, not only diſgrace themſelves, but reflect diſhonour on maſonry in general. It is this unfortunate circumſtance which has given riſe to thoſe ſevere and unjuſt reflections, which the prejudiced part of mankind have ſo liberally beſtowed upon us. But let theſe apoſtate brethren know, and let it be proclaimed to the world at large, that they are unworthy of their truſt, and that whatever name or deſignation they aſſume, they are in reality no maſons. It is as poſſible for a mouſe to move a mountain, or a man to calm the boiſterous ocean, as it is for a principled maſon to commit a diſhonourable action: maſonry conſiſts in virtuous improvement, in cheerful and innocent paſtime, and not in lewd debauchery or unguarded exceſs.

But though unhappy brethren thus tranſgreſs, no wiſe man will draw any argument from thence againſt the ſociety, or urge it as an objection againſt the inſtitution. If the wicked lives of men were admitted as an argument, the religion which they confeſs, Chriſtianity

tianity itſelf, with all its divine beauties, would be expoſed to cenſure. Let us therefore endeavour ſtrenuouſly to ſupport the dignity of our characters, and by reforming the abuſes which have crept in among us, diſplay *maſonry* in its primitive luſtre, and convince mankind that the ſource from which it flows is truly divine.

It is this conduct which can alone retrieve the ancient glory of the craft. Our generous and good actions muſt diſtinguiſh our title to the privileges of *maſonry*, and the regularity of our behaviour diſplay their influence and utility. Thus the world will admire our ſanctity of manners, and effectually reconcile our uniform conduct with the incomparable tenets we profeſs and admire.

As our order is founded upon harmony, and ſubſiſts by regularity and proportion; ſo our paſſions ought to be properly reſtrained, and be ever ſubſervient to the dictates of right reaſon. As the delicate pleaſures of friendſhip harmonize our minds, and exclude rancour, malice, or ill-nature; ſo we ought to live like

like brethren bound by the ſame tie, always cultivating fraternal affection, and reconciling ourſelves to the practice of thoſe duties, which are the baſis on which the ſtructure we erect muſt be ſupported. By improving our minds in the principles of morality and virtue, we enlarge our underſtandings, and more effectually anſwer the great ends of our exiſtence. Such as violate our laws, or infringe our good order, we mark with a peculiar odium; and if our mild endeavours to reform their lives ſhould not anſwer the good purpoſes intended; we expel them our aſſemblies, as unfit members of ſociety *.

* Governor *Van Teylingen*, a paſt grand-ſteward, expelled the ſociety in 1772, for crimes of the moſt abominable nature. *Joſeph Baylis*, expelled in 1775, for an attempt to commit a deteſtable and unnatural crime. *William Brand*, expelled in 1774, for injuring a girl of 14 years of age, the ſaid girl being under his care as a ſcholar. Several brethren have been expelled for leſs crimes; and many more have been expelled for acting in a maſonic character, contrary to the eſtabliſhed laws of the ſociety.

THIS is the practice which ſhould univerſally prevail among *maſons*. Our outward conduct being directed by our inward principles, we ſhould be equally careful to avoid cenſure and reproach. Uſeful knowledge ought to be the great object of our deſire, for the ways of wiſdom are beautiful, and lead to pleaſure. We ought to ſearch into nature, as the advantages accruing from ſo agreeable a ſtudy will amply compenſate our unwearied aſſiduity. Knowledge muſt be attained by degrees, and is not every where to be found. Wiſdom ſeeks the ſecret ſhade, the lonely cell deſigned for contemplation; there enthroned ſhe ſits, delivering her ſacred oracles: there let us ſeek her, and purſue the real bliſs; for though the paſſage be difficult, the farther we trace it, the eaſier it will become.

GEOMETRY, that extenſive art, we ſhould particularly ſtudy, as the firſt and nobleſt of ſciences. By geometry we may curiouſly trace nature, through her various windings, to her moſt concealed receſſes. By it we may diſcover the power, the wiſdom, and the goodneſs of the grand Artificer of the univerſe, and

and view with amazing delight the beautiful proportions which connect and grace this vaſt machine. By it we may diſcover how the planets move in their different orbs, and mathematically demonſtrate their various revolutions. By it we may rationally account for the return of ſeaſons, and the mixed variety of ſcenes which they diſplay to the diſcerning eye. Numberleſs worlds are around us, all framed by the ſame divine artiſt, which roll through the vaſt expanſe, and are all conducted by the ſame unerring laws of nature. How muſt we then improve? with what grand ideas muſt ſuch knowledge fill our minds? and how worthy is it of the attention of all rational beings, eſpecially of thoſe who profeſs themſelves promoters of our grand inſtitution?

It was a ſurvey of nature, and the obſervation of its beautiful proportions, that firſt determined man to imitate the divine plan, and to ſtudy ſymmetry and order. This gave riſe to ſocieties, and birth to every uſeful art. The architect began to deſign, and the plans which he laid down, improved by experience and time, produced ſome of thoſe excellent

works which will be the admiration of future ages.

If we are united, our ſociety muſt flouriſh; let us then promote the uſeful arts, and by that means mark our diſtinction and ſuperiority; let us cultivate the ſocial virtues, and improve in all that is good and amiable; let the *genius of maſonry* preſide, and under her ſovereign ſway let us endeavour to act with becoming dignity.

Free-masonry is undoubtedly an inſtitution of the moſt beneficial and amiable nature, ſince its profeſſed deſign is the extenſion and confirmation of mutual happineſs, by the moſt perfect and effectual method; the practice of every moral and ſocial virtue. It is a ſalutary inſtitution, wherein bad men, if they chance, as they ought not on any conſideration to be admitted, are moſt generally reſtrained in their moral retrogradation, or downhill progeſs in vice; whilſt the good are taught and excited to aſpire at higher degrees of virtue and perfection. A *good man* and a *good maſon* are ſynonimous terms; ſince a *good man* muſt neceſſarily make a *good maſon*, and a

good

good maſon can never be a *bad man:* and, as the better men are, the more they love each other, and on the contrary, the more they love each other, they become more perfect maſons.

THOSE who have the honour and happineſs of being regular members of this moſt excellent ſociety, are ſtrictly bound to practiſe its duties and precepts, and to preſerve its dignity.

FOREMOST in the rank of our duties ſtands our obligation to obey the laws of the great Architect of the univerſe, to conform to his will, to promote his honour, and to conduct ourſelves as under the inſpection of his all-ſeeing eye. For as in him we live, move, and have our being, partake of his goodneſs, and depend on his favours; ſo whatever we think, ſpeak, or do, ought all to be ſubſervient, and capable of being referred to his glory.

THIS primary and fundamental duty of obedience to the ſupreme Being, from whence, as from their fountain, all other duties with reſpect to ourſelves and our neighbours flow; is evi-

evidently taught by reaſon, confirmed by revelation, and enforced by *free-maſonry*. Subordinate and conſequent to this our grand obligation, is the important and indiſpenſable duty of brotherly love, which delights in, and ought always to demonſtrate itſelf in real acts of genuine beneficence.

FREE-MASONRY has not only united its worthy members and genuine ſons in the moſt indiſſoluble bands of confidence, concord, and amity; it has even cauſed Chriſtianity to ſhine forth with renewed luſtre, and introduced its ſpirit, which the royal craft has ſtrongly imbibed in every nation, and perſuaſion, wherein it has gained admittance; and it produces the moſt benevolent and charitable ſet of men, in proportion to its number, of any ſociety whatever throughout the terreſtrial globe. Thus ineſtimable is *free-maſonry* for its manifold and moſt uſeful qualities. It ſupereminently excells all other arts by the bright rays of truth which it ſheds on the minds of its faithful votaries, illuminating their underſtandings with the beams of a more reſplendent light than is to be derived from the aſſemblage of all other arts whatſoever;

of

of which the new initiated brother begins to participate, when he is girded with the emblem of innocence, more ancient than the tower of *Babel*, more honourable than the imperial dignity. As it excels all other arts in its vaſt and admirable extent, ſo it far ſurpaſſes them in its pleaſing and effectual modes of communicating its inſtructions. But of this the enlightened brother alone can form a judgment, or make the compariſon. We that have happily made the experiment, are convinced of its tranſcendent excellence in this particular. The unenlightened by *maſonry* can only form vague and uncertain conjectures of the utility of the royal craft, or of the modes of initiation into its various degrees; or of the ſubſequent, different, delightful, and beneficial inſtructions reſpectively communicated.

As it is highly becoming every member of this ſociety to preſerve the dignity of our noble inſtitution, I conceive one of the beſt methods of doing it is, in acting as worthy *free-maſons* ourſelves; and in admitting among us only thoſe who in all probability will demean themſelves as worthy members. Theſe two methods

thods ſeem to us naturally connected together. For if we are in reality worthy free-maſons ourſelves, we ſhall have a ſtrong averſion to the admiſſion of any perſon, who would reflect the leaſt diſgrace upon our reſpectable fraternity; and conſequently in the moſt effectual manner we ſhall preſerve its dignity. Whereas if we become unworthy members ourſelves, it will of courſe be a matter of indifference to us whom we admit; and thus we ſhall entail upon it double diſgrace.

As we ought to be irreproachable in our own demeanour, ſo we ought to be certified that our candidates for *free-maſonry* have the requiſite qualifications, which indiſpenſably ought to be a good reputation, an honeſt method of living, ſound morals, and a competent underſtanding.

No member that has the honour of the ſociety, or even his own, ſincerely at heart, will preſume to nominate any that are not poſſeſſed of theſe valuable qualities. In that caſe it would be incumbent upon every worthy brother to give a negative, and reprobate ſuch indecorous nomination.

It is to be ſuppoſed, at leaſt among ourſelves, that, as enlightened *free maſons*, we have more juſt, ſublime, and comprehenſive ideas, with reſpect to virtue, decorum, and the dignity of human nature, than the generality of the miſled maſs of mankind. It is to be apprehended, that we grant admiſſion to none but men of principle, of virtue, honour, and integrity; leſt the *royal craft*, inſtead of being an object of deſerved veneration, fall into diſeſteem, and become a ſubject of ridicule. It is therefore to be expected, that not the wealth, the ſtation, or the power of any man, ſhall procure from us his admiſſion into our reſpectable lodges; but his propriety of conduct, his uprightneſs, his goodneſs. Such indeed as anſwer this deſcription will be an honour to our ſublime craft, and are beſt qualified to reap from it every deſirable advantage. And altho' it is a maxim with us to ſolicit none to enter into our ſociety, yet we ſhall be always exceedingly glad to enroll ſuch worthy perſons in the honourable liſt of our numerous members. Theſe are egregiouſly deceived, and may they ever be diſappointed in their application for admit-

tance as free-maſons, who conſider us in the light of a Bacchanalian ſociety, or under any ſimilar ignoble idea. Our aſſociation indeed admits of all becoming cheerfulneſs, feſtivity, and gaiety of temper, at ſuitable ſeaſons, and intervals; but indeed our aſſemblies are principally convened for the moſt beneficial and exalted purpoſes: for purifying the heart, correcting the manners, and enlightening the underſtanding. Thus the uſeful and the agreeable are by us happily united; inſtruction and pleaſure are blended together. Order, decorum, concord, and complacency are conſtant attendants upon our lodges *.

Now is maſonry ſo good, ſo valuable a ſcience? Does it tend to inſtruct the mind, and tame each unruly paſſion? Does it expel rancour, hatred, and envy? Does it reconcile men of all religions and of all nations? Is it an univerſal cement, binding its followers to charity, good-will, and ſecret friendſhip?

* Smith's charge to the lodge of Friendſhip, on the feſtival of St. John the Evangeliſt, December 27th, 1778, at Dover.

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Is it calculated to promote the trueſt freedom? Does it teach men to lead quiet lives? In ſhort, are not its precepts a complete ſyſtem of moral virtue? Then, hail, thou glorious craft, bright tranſcript of all that is amiable! Hail, thou bleſt moral ſcience, which ſo beautifully exemplifies virtue! Welcome, ye delightful manſions, where all enjoy the pleaſures of a ſerene and tranquil life! Welcome, ye bleſt retreats, where ſmiling friendſhip ever blooms, and from her throne diſpenſes pleaſure with unbounded liberality! Welcome, ſacred habitations, where peace and innocence for ever dwell! *

* Rev. Delanoy's ſermon, preached before the provincial grand-lodge of Kent, on the feſtival of St. John the Evangeliſt 1781, at Maidſtone.

ON MASONIC SECRECY.

MANY are the charges brought againſt the ſociety, on account of *ſecrecy*; one of their grand characteriſtics; and the innocent cauſe of moſt of the perſecutions and reproaches they ſuffer.

We are condemned for keeping the eſſentials of our inſtitution from the knowledge of thoſe who are not members of it; which it is ſaid, muſt ſufficiently prove them to be of a very bad nature and tendency, elſe why are they not made public for the ſatisfaction of mankind.

If *ſecrecy* be a virtue (a thing never yet denied) can that be imputed to us as a crime, which

which has always been conſidered as an excellence in all ages? Does not *Solomon*, the wiſeſt of men, tell us, *He that diſcovers ſecrets is a traitor, but a man of a faithful ſpirit concealeth the matter?*

In conducting all worldly affairs, *ſecrecy* is not only eſſential, but abſolutely neceſſary; and was ever eſteemed a quality of the greateſt worth,

Thus we find the great *Fenelon* makes *Ulyſſes*, in the ſyſtem of the education which he delivers to his friends for his ſon *Telemachus*, particularly enjoining them, above all, to render him juſt, beneficent, ſincere, and faithful in *keeping ſecrets*; a precept that afterwards produced the beſt of conſequences to the young prince, of whom it is recorded, that with this great excellence of taciturnity, he not only diveſted himſelf of that cloſe myſterious air, ſo common to the reſerved, but alſo conſtantly avoided telling the leaſt untruth in ſupport of this part of his character. A conduct highly worthy the imitation of every one to whom *ſecrets* are entruſted, affording them a pattern of openneſs, eaſe, and ſincerity; for while he

ſeemed

ſeemed to carry his whole heart upon his lips, communicating what was of no importance, yet he knew how to ſtop juſt in the proper moment, without proceeding to thoſe things which might raiſe any ſuſpicion, or furniſh even a hint to diſcover the purpoſes of his mind.

If we turn our eyes to antiquity, we ſhall find the ancient *Egyptians* had ſo great a regard for *ſilence* and *ſecrecy* in the myſteries of their religion, that they ſet up the god *Harpocrates* *, to whom they paid peculiar honour and veneration, who was repreſented with his right hand placed near the heart, and the left down by his ſide, covered with a ſkin before full of eyes and ears, to ſignify, that of many things to be ſeen and heard, few are to be publiſhed.

And among the ſame people, their great *Iſis*, the *Minerva* of the *Greeks*, had always

* Imagines deorum a vincentio chartario. See alſo the chapter on Maſonic Hieroglyphics.

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an image of a *Sphinx* † placed at the entrance of her temples, to denote that *ſecrets* were there preſerved under ſacred coverings, that they might be kept from the knowledge of the vulgar, as much as the riddles of that creature.

JAMBLICUS, in his life of *Pythagoras*, confirms the above opinion, by obſerving, that from the myſterious knowledge of the *Egyptians*, that philoſopher drew the ſyſtem of his ſymbolical learning and inſtructive tenets, ſeeing that the principles and wiſe doctrines of this nation were ever kept *ſecret* among themſelves, and were delivered down, not in writing, but only by oral tradition. And indeed ſo cautious and prudent were they in theſe matters, that every diſciple admitted to their wiſe and ſcientific myſteries, was bound in the ſame ſolemn manner to conceal ſuch myſteries from the vulgar, or thoſe whoſe ideas were not ſufficiently exalted to receive them. As a proof of this, we need only recollect the

† The *Sphinx* was a famous monſter in *Egypt*, having the face of a virgin and the body of a lion; it was hewn out of the rock, and about thirty feet high, and placed near one of the pyramids.

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ſtory of *Hipparchus*, a *Pythagorean*, who having, out of ſpleen and reſentment, violated and broke through the ſeveral engagements of the ſociety, was held in the utmoſt deteſtation, expelled the ſchool as one of the moſt infamous and abandoned, and as he was dead to the principles of virtue and philoſophy, had a tomb erected for him, according to their cuſtom, as though he had been naturally dead. The ſhame and diſgrace that juſtly attended ſo great a breach of truth and fidelity, drove the unhappy wretch to ſuch deſpair, that he proved his own executioner; and ſo abhorred was even his memory, that he was denied the rights and ceremonies of burial uſed to the dead in thoſe times; inſtead of which, his body was ſuffered to lie upon the ſhore of the iſle of *Samos*.

Among the *Greek* nations, the *Athenians* had a ſtatue of braſs, which they awfully revered; this figure was without a tongue, by which *ſecrecy* was intimated.

The *Romans* had a goddeſs of ſilence, named *Angerona*, repreſented with her fore finger on

her lips, as a ſymbol of prudence and taciturnity *.

ANNACARCHUS, who (according to *Pliny*) was apprehended in order to extort his *ſecrets* from him, bit his tongue off in the midſt, and afterwards ſpit it in the tyrant's face, rather chuſing to loſe that organ, than to diſcover thoſe things which he had promiſed to conceal.

WE read likewiſe that *Cato*, the cenſor, often ſaid to his friends, of three things which he had good reaſon to repent, the principal was *divulging a ſecret*.

THE *Druids* in our own nation (who were the only prieſts among the ancient *Britons*) committed nothing to writing. And *Cæſar* obſerves, that they had a head or chief, who exerciſed a ſort of excommunication, attended with dreadful penalties, on thoſe who either publiſhed or prophaned their myſteries.

* *Danet*'s dictionary of Greek and Roman antiquities—*Jamblichus* de Vita Pythag.

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THEREFORE, ſince it evidently appears from the foregoing inſtances (among many others) that there ever were *ſecrets* among mankind, as well reſpecting ſocieties as individuals, and that the keeping thoſe inviolable was always reputed an indiſpenſable duty, and attended with an honourable eſtimation; it muſt be very difficult to aſſign a ſufficient reaſon why the ſame practice ſhould be at all wondered at, or leſs approved of among the *Free and Accepted Maſons* of the preſent age, than they were among the wiſeſt men, and the greateſt philoſophers of antiquity.

THE general practice and conſtant applauſe of the ancients, as well as the cuſtoms of the moderns, one would naturally imagine ſhould be ſufficient to juſtify maſons againſt any charge of ſingularity or innovation on this account; for how can this be thought ſingular, or new, by any one who will but calmly allow himſelf the ſmalleſt time for reflection?

Do not all incorporated bodies among us enjoy this liberty without impeachment or cenſure? An apprentice is bound to keep the ſecrets of his maſter; a freeman is obliged

to conſult the intereſt of his company, and not to proſtitute in common the myſteries of his profeſſion; ſecret committees and private councils are ſolemnly enjoined not to publiſh abroad their debates and reſolutions. In courts-martial, the members are bound to *ſecrecy*; and in many caſes, for more effectual ſecurity, an oath is adminiſtered *.

As in ſociety in general, we are united together by our indigences and infirmities, and a vaſt variety of circumſtances contributing to our mutual and neceſſary dependence on each other, (which lays a general foundation for terreſtrial happineſs, by ſecuring general amity and the reciprocation of good offices in the world) ſo, in all particular ſocieties, of whatever denomination, they are all enjoined by a ſort of cement; by bonds and laws which are peculiar to each of them, from the higheſt aſſemblies to the loweſt. Conſequently the injunctions to *ſecrecy* among *free-maſons* can be no more unwarrantable, than in the ſocieties and caſes already pointed out: and to report,

* See my Military Dictionary at the word COURT-*Martial*, & ſeq.

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or even to inſinuate, that they are, muſt argue a want of candour, a want of reaſon, and a want of charity. For by the laws of nature, and of nations, every individual, and every ſociety, has a right to be ſuppoſed innocent till proved otherwiſe.

YET notwithſtanding the myſteries of our profeſſion are kept inviolable, none are excluded from a full knowledge of them in due time and manner, upon proper application, and being found capable and worthy of the truſt. To form other deſigns and expectations, is building on a ſandy foundation, and will only ſerve to teſtify, that like a raſh man, their diſcretion is always out of the way when they have moſt occaſion to make uſe of it.

ON MASONIC OATHS.

IT is but too frequently alledged by the objectors to *free-maſonry*, that upon the initiation of a member into this myſtery, he lays himſelf under a ſolemn obligation by an *oath*, with very ſevere penalties. This by them is pronounced an unwarrantable proceeding. Certainly theſe perſons are as ignorant as they are ungenerous, and for want of better judgments form erroneous notions, and from falſe premiſes draw falſe concluſions. To obviate this objection, I will trace the origin of ſwearing, and obſerve the different cuſtoms adapted by the ancients on this head: after examining the nature of the *oath*, ſuppoſing that one is required as ſet forth by the ad-

adverſaries of maſonry, I will conſider how far it is, or is not, warrantable in the preſent caſe.

We are informed by ſacred hiſtory, what was the cuſtom of *ſwearing* among the *Hebrews*, who ſometimes ſwore by *ſtretching forth their hands* †; ſometimes the party ſwearing *put his hand under the other's thigh* ‡; which was the manner or adminiſtration uſed by *Abraham* and *Jacob* ſtanding before the altar *, as we read in Kings; which was alſo the cuſtom of the *Athenians* ||, the *Carthaginians* §, and the *Romans* ¶.

The *Jews* chiefly ſwore by *Jeruſalem*, by *the temple*, by *the gold of the temple*, by *the altar*, and *the gift on the altar*.

The *Greeks* eſteemed it an honour paid their deities, to uſe their names in ſolemn contracts, promiſes, and aſſeverations; and call

† Gen. ch. 14. v. 27. Ch. 47. v. 29 & 31.
‡ Gen. ch. 24. v. 3 & 9.
* 1 Kings, ch. 8. v. 31.
|| Alex. ab. Alex. l. 5. ch. 10.
§ Livius, dec. 3. l. 1.
¶ Juven. Sat. 3. alſo Val. Max. l. 9. ch. 3.

them

them to witneſs men's truth and honeſty, or to puniſh their falſhood and treachery. This was reputed a kind of religious adoration, being an acknowledgment of the omnipotence and omnipreſence, and by conſequence of the divinity of the being thus invoked: and the inſpired writers, for the ſame reaſon forbid to ſwear by the *pagan deities*, and commanded to ſwear by the true God. Thus in *Deuteronomy* *, *Thou ſhalt fear the Lord thy God, and ſerve him, and ſwear by his name.* And in *Jeremiah* †, *How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by them that are no gods*; and to forbear other inſtances, the worſhippers of the true God are by *David* repreſented to ſwear by him; that is, by invoking his name.

THE antiquity of ſwearing, as well as the manner of adminiſtering an *oath*, having been ſufficiently ſhewn, I will in the next place, as far as may be neceſſary, take notice of the fundamental principles of this eſtabliſhment, as the propereſt method to form a right judg-

* Ch. 6. v. 5, 15. † Ch. 5. v. 7. 1 Sam. ch. 30. v. 15. Gen. ch. 24. v. 3.

ment of it; and then, in anſwer to the preſent objection, I will examine how far an *oath* would, or would not be juſtifiable, on the initiation of a maſon, and ſuppoſing it to be required even under ſuch penal ſanctions as have been pretended.

If we examine the laws and regulations of *free-maſonry*, it will appear that the end and purport of it is truly laudable, being calculated to regulate our paſſions, to aſſiſt us in acquiring knowledge of the arts and ſciences, and to promote morality and beneficence, as well as to render converſation agreeable, innocent, and inſtructive; and ſo to influence our practice, as to make us uſeful to others, and happy in ourſelves. With regard to the relation we have (as members) to the ſociety in general, it will appear equally evident from the ſame regulations, that a *free-maſon* is to be a peaceable ſubject, conforming cheerfully to the government under which he lives, is to pay a due deference to his ſuperiors; and from his inferiors is to receive honour rather with reluctance than to extort it. He muſt be a man of univerſal benevolence and charity, not tenacious of his abundance, when the exigencies of

of his fellow creatures lay the juſteſt claim to his bounty.

Masons not only challenge, but have ever ſupported that character among the honeſt and candid part of mankind, whoſe equity and reaſon would never ſuffer them to entertain ill-grounded prejudices.

The great Mr. *Locke* appears to have been ſo delighted with ſome of our principles, that he tells Lady *Maſham* (to whom he was writing on the ſubject) that it was his wiſh they were communicated to all mankind, ſince there is nothing more true than what *maſons* teach; that the better men are, the more they love one another; virtue having in itſelf ſomething ſo amiable as to charm the heart of all who behold it *.

And another writer, ſpeaking of *free-maſonry*, ſays, no abuſe is tolerated among them, no intemperance allowed; modeſty, union, and humility are ſtrongly recommended. This ſociety is no ways offenſive to religion,

* MS. in the Britiſh Muſeum.

good manners, or political government; it has and does ſtill flouriſh in *Great Britain* and *Ireland*, and the dominions thereof, under the protection of the greateſt perſonages, even princes of the royal blood †.

Mr. Chambers the famous lexicographer, alſo teſtifies ‡, that *Free and Accepted Maſons* are a very ancient ſociety, ſo called either from ſome extraordinary knowledge of maſonry or building, which they were ſuppoſed to be maſters of, or becauſe the firſt founders of their ſociety were of that profeſſion.

They are very conſiderable both for number and character; being found in every country in *Europe*, and conſiſting principally of men of merit and conſideration. As to antiquity they lay claim to a ſtanding of ſome thouſand years, and it is ſaid can trace up their original as early as the building of *Solomon*'s temple.

What the end of their conſtitution is, ſeems ſtill to be a ſecret, though as much of

† Vid. Rol. Caſt. vol. 6. fol. 134.

‡ Cyclopædia, word Maſon, Free-maſon.

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it as is known, appears laudable, and it tends to promote friendſhip, ſociety, mutual aſſiſtance, and good fellowſhip.

THE brethren of this family are ſaid to be poſſeſſed of a number of ſecrets, which have been religiouſly obſerved from age to age. Be their other good qualities what they will, it is plain they are maſters of *one*, in a very great degree, namely *Secrecy*.

MR. DUCAREL ſays of *free-maſons*, that they are an aſſociation of religious, who engaged in the founding and erecting of churches and religious houſes in *Paleſtine* †.

Now let us calmly aſk, if a number of perſons, who have formed themſelves into a body with a deſign to improve in uſeful knowledge, to promote univerſal benevolence, and to cultivate the ſocial virtues of human life, and have bound themſelves by the ſolemn obligation of an *oath*, to conform to the rules of ſuch inſtitution, where can be the impiety, immorality, or folly of ſuch proceeding? Is

† Anglo-norman Antiquities. Religious Ceremonies of all Nations.

it

it not the cuſtom of moſt communities, in the ſtate, amongſt the learned bodies, in commerce, *&c.* a caſe too commonly known to require a recital of particular inſtances. I ſhall therefore content myſelf with adding this obſervation, *viz.* That biſhop *Saunderſon*, an eminent caſuiſt, in his lectures on the ſubject of *oaths*, very judiciouſly aſſerts, that when a thing is not by any precept or interdict human or divine, ſo determined, but every man may at his choice do, or not do, as he ſees expedient, let him do what he will, he ſinneth not †. As if *Caius* ſhould ſwear to ſell his land to *Titus*, or to lend him an hundred crowns; the anſwer is brief, an *oath* in this caſe is both lawful and binding ‡.

And as the principles of this inſtitution are truly praiſe worthy, containing thoſe valuable perquiſites which will ever ſecure the eſteem and admiration of all good men (as well as moſt aſſuredly the envy of the bad) we will put this plain queſtion; Is not the deſign of it of equal importance to the public, with the lending of an hundred crowns to a private

† 11 Chron. ch. 15. v. 14 & 15. ‡ Prælect. 3. ſect. 15.

man?

man? the anſwer and the conſequences are both evident; that an *oath* on the ſubject of *free-maſonry*, if required, is both lawful and obligatory.

As for the terror of a penalty, it is a miſtaken notion to imagine that the ſolemnity of an *oath* adds any thing to the obligation; or that the *oath* is not equally binding without any penalty at all.

I SHALL add a few more quotations from the ſame excellent caſuiſt, and leave the explanation and application to the intelligent.

A SOLEMN *oath* of itſelf, and in its own nature, is not more obligatory than a ſimple one; both becauſe the obligation of an *oath* ariſeth from this, that God is invoked as a witneſs and avenger, no leſs in the ſimple one than in the ſolemn and corporal; for the invocation is made preciſely by the pronunciation of the words (which is the ſame both in the ſimple and ſolemn) and not by any corporal motion or concomitant ſign, in which the ſolemnity of the oath conſiſts †.

† Prælect. 5. ſect. 12.

AND

And it is a matter well worthy the conſideration of every man, that as the object of a lawful *oath* is God alone, ſo it contains a ſolemn confeſſion of his omnipreſence, that he is with us in every place; of his omniſcience, that he knoweth all ſecrets of the heart; that he is a maintainer of truth and an avenger of falſehood; of his juſtice, that he is willing; and of his omnipotence, that he is able to puniſh thoſe that by a diſregard to their *oaths* ſhall diſhonour him.

It is therefore of a very dangerous tendency for perſons who have once taken an *oath*, to trifle and play with the force of it, even ſuppoſing the occaſion of ſuch obligation was actually of ſmall moment in itſelf. And this is poſitively determined by the ſame writer, in the following words, and ought to be a caution to all not to violate an *oath*, leſt they incur the fatal conſequences of *real perjury*.

A voluntary *oath* is the more binding for being voluntary, becauſe there is no ſtricter obligation than that we take willingly on our-

ourſelves *. And in another place he is more particular, where a matter is ſo trivial, that it is not worth while, or the deliberation of a wiſe man, nor ſignifies a ſtraw whether it be done or not done, as to reach up a chip, or to rub one's beard; or for the ſlightneſs of it is not ſo much to be eſteemed, as to give a boy an apple, or to lend a pin: an *oath* is binding in matters of the leaſt moment; becauſe weighty and trivial things have a like reſpect unto truth and falſehood; and further, becauſe every party ſwearing is bound to perform all he promiſed, as far as he is able, and as far as it is lawful; to give an apple to a boy is both poſſible and lawful, he is bound therefore to perform it; he ought therefore to fulfil his *oath* ‡.

THIS is likewiſe confirmed by *Moſes* †: if a man ſwear an *oath* to bind his ſoul with a band, he ſhall not break his word; he ſhall do according to all that proceedeth out of his mouth. And ‖, it is threatened that every

* Prælect. 4. ſect. 11. ‡ Prælect. 3. ſect. 15.
† Numb. ch. 30. v. 2. Deut. ch. 23. v. 21, 24.
‖ Zech. ch. 5. v. 3 and 4, &c.

one that ſweareth falſely, ſhall be cut off by the curſe. I will bring it forth, ſaith the *Lord of Hoſts*, and it ſhall enter into the houſe of him that *ſweareth falſly* by my name; and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof.

THE objectors being thus anſwered with reſpect to the lawfulneſs of an *oath*, ſuppoſing one to be required on the initiation of a *free-maſon*, as the certainty of which conjecture is their only ſupport.

ON FREE-MASONS LODGES; THEIR FURNITURE, APPAREL, AND JEWELS, &c.

A LODGE is the place where all buſineſs concerning the ſociety is tranſacted, and where maſons meet to expatiate on the craft. When the *lodge* is revealed to an entering maſon, it diſcovers to him *a repreſentation of the world*; in which, from the wonders of nature, we are led to contemplate her great original, and worſhip him from his mighty works; and we are thereby alſo moved to exerciſe thoſe moral and ſocial virtues, which become mankind, as the ſervants of the great Architect of the world; in whoſe image we were formed in the beginning.

THE Creator, deſigning to bleſs man's eſtate on earth, hath opened the hand of his divine benevolence with good gifts; he hath ſpread over the world the illumined canopy of heaven: the covering of the tabernacle, and the vail of the temple at *Jeruſalem*, were repreſentations of the celeſtial hemiſphere, and were of blue, of crimſon, and purple; and ſuch is the covering of our *lodges* *. As an emblem of God's power, his goodneſs, omnipreſence, and eternity, the *lodges* are adorned with the image of the *ſun* †; which he ordained to riſe from the Eaſt, and open the day; thereby calling forth the people of the earth to their worſhip, and exerciſe in the walks of virtue.

REMEMBERING the wonders in the beginning, we claiming the auſpicious countenance of heaven on our virtuous deeds, aſſume the figures of the *ſun* and *moon*, as emblematical of the great *light and truth* diſcovered to the firſt man; and thereby implying, that as true maſons we ſtand redeemed from darkneſs, and are become the ſons of *light:* acknowledging

* 2 Chron. ch. 3. v. 14. Alſo Joſephus, lib. 5.

† Pſalm 104. v. 1, 2, 3, and 4.

in

in our profeſſion, our adoration of him who gave *light* unto his works. Let us then by our practice and conduct in life ſhew, that we carry our emblems worthily; and as the children of *light*, that we have turned our backs on works of *darkneſs*, *obſcenity*, and *drunkenneſs*, *hatred* and *malice*, *ſatan* and his *dominions*; *prefering charity*, *benevolence*, *juſtice*, *temperance*, *chaſtity*, and *brotherly love*, as the acceptable ſervice on which the *great Maſter of all*, from his beatitude, looks down with approbation.

The ſame divine hand, pouring forth bounteous gifts, which hath bleſſed us with the ſights of his glorious works in the heavens, hath alſo ſpread the earth with a beauteous carpet: he hath wrought it in various colours; fruits and flowers, paſtures and meads, golden furrows of corn, and ſhady dales, mountains ſkirted with nodding foreſts, and valleys flowing with milk and honey: he hath wrought it as it were in Moſaic work, giving a pleaſing variety to the eye of man: he hath poured upon us his gifts in abundance; not only the neceſſaries of life, but alſo wine to gladden the heart of man, and oil to give him a cheerful coun-

countenance: and that he might ſtill add beauty to the ſcene of life wherein he hath placed us, his highly favoured creatures, he hath ſkirted and bordered the earth with the ocean; for the wiſe Creator having made man in his own image, not meaning in the likeneſs of his perſon, but ſpiritually, by breathing into his noſtrils the breath of life, and inſpiring him with that reſemblance of the divinity, *an intellectual ſpirit*; he ſkirted the land with the ocean, not only for that ſalubrity, which ſhould be derived from its agitation, but alſo that to the genius of man, a communication ſhould be opened to all the quarters of the earth; and that by mutual intercourſe, men might ſo unite in mutual good works, and all become as members of one ſociety. Theſe ſubjects are repreſented in the flooring of the lodge.

THE univerſe is the *temple* of the deity whom we ſerve: *wiſdom*, *ſtrength*, and *beauty* are about his throne, as the pillars of his works; for his wiſdom is infinite, his ſtrength is in omnipotence, and beauty ſtands forth through all his creation in ſymmetry and order: he hath

hath ſtretched forth the heavens as a canopy, and the earth he hath planted as his footſtool; he crowns his temples with the ſtars, as with a diadem, and in his hand he extendeth the power and the glory; the *ſun* and *moon* are meſſengers of his will, and all his law is *concord.* The pillars ſupporting the lodge are repreſentative of the divine power.

A LODGE where perfect maſons meet, or are aſſembled, repreſents the works of the deity.

WE place the ſpiritual lodge in the vale of *Jehoſophat*, implying thereby, that the principles of maſonry are derived from the knowledge of God, and are eſtabliſhed in the *judgment of the Lord*; the literal tranſlation of the word *Jehoſophat*, from the *Hebrew* tongue, being no more than thoſe expreſs words. The higheſt hills and loweſt vallies were from the earlieſt times eſteemed ſacred, and it was ſuppoſed the ſpirit of God was peculiarly diffuſive in thoſe places *. Upon the top of the mountain, the whole limit thereof round about ſhall be holy.

* Ezekiel, ch. 43. v. 12.

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THE *maſter* of each lodge ſhould found his government in *concord and univerſal love*; for as the great Architect moves the ſyſtems with his finger, and touches the ſpheres with harmony, ſo that the morning ſtars together ſung the ſongs of gratitude, and the floods clap their hands, amidſt the invariable beauties or *order*; ſo ſhould we, rejoicing, be of one accord, and of one law; in unanimity, in charity, and in affection; moving by one unchanging ſyſtem, and actuated by one principle, in rectitude of manners.

A MASON, ſitting the member of a lodge, claiming theſe emblems, as the teſtimonies of his order, ought at that inſtant to transfer his thoughts to the auguſt ſcene which is imitated; and remember that he then appears profeſſing himſelf a *member of the great temple of the univerſe*, to obey the laws of the *mighty* Maſter of all, in whoſe preſence he ſeeks to be approved.

AN ancient record expreſſes, that the firſt maſons received their *knowledge* from God; by which means they are endowed with the due underſtanding of what is pleaſing to him,

and

and the only true method of propagating their doctrines *.

As we derived many of our myſteries and moral principles from the doctrines of *Pythagoras*, who had acquired his learning in *Egypt*, and others from the *Phœnicians*, who had received the *Egyptian* theology in an early age, it is not to be wondered that we ſhould adopt *Egyptian* ſymbols, to repreſent or expreſs the attributes of the Divinity.

The *Pythagorean* ſyſtem of philoſophy alſo points out to us a reaſon for the figure of the *ſun* being introduced into the lodge, as being the centre of the planetary ſyſtem which he taught, as well as the emblem of the Deity which he ſerved. This grand Μεσηρανέω was a ſymbol expreſſing the firſt and greateſt principle of his doctrines. This was alſo a repre-

* *Hutchinſon*'s Spirit of Maſonry, p. 98, &c. Alſo MS. in the poſſeſſion of Mr. *Wilſon*, of *Broomhead* in *Yorkſhire*, written in the reign of K. *Henry* VIII.

ſentation of the *Abrax* which governed the ſtellary world and our diurnal revolutions ‡.

In the books of *Hermes Triſmegiſtes*, who was an *Egyptian*, and ſaid to be cotemporary with *Abraham*'s grand-father, is this remarkable paſſage; ſpeaking of the Deity he ſays, But if thou wilt ſee him, conſider and underſtand the ſun, conſider the courſe of the moon,

‡ Αβραξα, *Abrac*, or *Abracar*, was a name which *Baſilides*, a religious of the ſecond century, gave to God, who he ſaid was the author of 365. The author of this ſuperſtition is ſaid to have lived in the time of *Adrian*, and that it had its name from *Abraſan* or *Abraxas*, the denomination which *Baſilides* gave to the Deity. He called him יהוה, Κυριος, i.e. *Jehovah vel Dominus*, the ſupreme God, and aſcribed to him ſeven ſubordinate powers or angels, who preſided over the heavens, and alſo according to the days in the year, he held that 365 virtues, powers, or intelligences exiſted as the emanations of God; the value, or numerical diſtinctions, of the letters in the word, according to the ancient *Greek* numerals, made 365—

A B P A X A Σ.
1, 2, 100, 1, 60, 1, 200. } = 365.

Cicero, De Nat. Deor. lib. 3.—*Lucan*, lib. 6.

con-

conſider the order of the ſtars. Oh thou unſpeakable, unutterable, to be praiſed with ſilence!

FROM hence we are naturally led to perceive the origin of the *Egyptian ſymboliſation*, and the reaſon for their adopting thoſe objects, as expreſſive of the mighty majeſty, and omnipreſence of the Deity.

POSTERITY, to record the wiſe doctrines and religious principles of the firſt profeſſors of the true worſhip, have adopted theſe deſcriptions of the lodge in which they aſſemble; and maintain thoſe religious tenets which nature dictates, gratitude to him under whom we exiſt; and working in the acceptable ſervice of him, who rejoiceth in the upright man.

As ſuch it is to be a *free-maſon*, as ſuch is a *lodge of maſons*, as ſuch are the principles of this ſociety, as theſe were the original inſtitutions of our *brotherhood*, let the ignorant laugh on, and the wicked ones ſcoff. And that theſe are true ſolutions of our *emblems*, I am convinced myſelf; and with humble defe-

rence to the reſt of my brethren, offer them for their attention.

In every regular aſſembly of men, who are convened for wiſe and uſeful purpoſes, the commencement and termination of buſineſs is attended with ſome form. Though ceremonies are in themſelves of little importance, yet as they ſerve to engage the attention and to impreſs the mind with reverence, they muſt be conſidered as neceſſary on ſolemn occaſions. They recall to memory the intent of the aſſociation, and baniſh many of thoſe trifling amuſements which too frequently intrude on our leſs ſerious moments.

The *opening* and *cloſing* of our lodges may be traced from the moſt remote period of antiquity. Being founded on a rational baſis, the more refined improvements of modern education have not altogether diſregarded it, on the contrary, the cuſtom ſeems ſtill to prevail in every civilized country of the world.

The veneration due to antiquity, ſetting aſide the reaſonableneſs of the practice, would of itſelf recommend it. To enlarge on the pro-

propriety of obſerving it in this ſociety, which has received the ſanction of the earlieſt ages, as well as the patronage of the wiſeſt men in more recent periods, would, I apprehend, be equally needleſs and unimportant.

THE ceremony uſed at the *opening* of our aſſemblies reminds the maſter of the dignity of his character, and the brethren of fidelity to their truſt. Theſe are not the only advantages reſulting from it; a reverential awe for the Deity is inculcated, and the great end of the creation demonſtrated. Here we are taught to adore the God who made us, and to ſupplicate his protection on our well-meant endeavours.

THE *cloſing* of our meetings teaches us to offer up the proper tribute of gratitude to the beneficent Author of life; and here the leſs important duties of the ſociety are not paſſed over unobſerved. By this ceremony we are taught how to ſupport the regularity of our aſſemblies, and the neceſſary degree of ſubordination which takes place in the government of our lodges. Such is the nature of

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theſe ceremonies, and their utility, that it becomes our duty never to omit them.

A Prayer uſed at Opening the Lodge.

MAY the favour of Heaven be upon this our happy meeting; may it be begun, carried on, and ended with order, harmony, and brotherly love. *Amen.*

A Prayer uſed at the Reception of a new Brother.

MOST holy and glorious Lord God, thou great architect of heaven and earth, who art the giver of all good gifts, and haſt promiſed that when two or three are gathered together in thy name, thou wilt be in the midſt of them: in thy name we aſſemble and meet together, moſt humbly beſeeching thee to bleſs us in all our undertakings, that we may know and ſerve thee aright, that all our doings may tend to thy glory and the ſalvation of our ſouls. And we beſeech thee, O Lord God, to bleſs this our preſent undertaking, and grant that this candidate for maſonry may dedicate his life to thy ſervice, and be a true and faithful brother among us; endue him with a competency of thy

thy divine wiſdom, that he may, with the ſecrets of *free-maſonry*, be able to unfold the myſteries of godlineſs to the honour of thy great and holy name. This we humbly beg in the name and for the ſake of Jeſus Chriſt our Lord and Saviour. *Amen.*

A Prayer uſed at Cloſing the Lodge.

MAY the bleſſing of Heaven be with us, and all regular maſons, to beautify and cement us with every moral and ſocial virtue. *Amen.*

The Furniture of the Lodge.

IT is with pleaſure I proceed to give ſolutions of the *myſteries in maſonry*; which, to minds inattentive to the real import of the objects in their view, might remain undiſcovered; and the profeſſor of maſonry might paſs on, without receiving a juſt ſenſe of thoſe dignities which he has aſſumed.

I HAVE defined what is intended to be repreſented by a *lodge*, and its origin and nature; it is now my duty to diſcover to my readers the import of the *furniture of a lodge*.

As

As *Solomon* at *Jeruſalem* carried into the *Jewiſh* temple all the veſſels and inſtruments requiſite for the ſervice of JEHOVAH, according to the law of his people; ſo we *maſons*, as workers in moral duties, and as ſervants of the *Great Architect* of the world, have placed in our view, thoſe emblems which ſhould conſtantly remind us of what we are, and what is required of us.

THE third emanation of *Abrax**, in the Gnoſtic hierarchy, was *Phronæſis*, the emblem of *prudence*, which is the firſt and moſt exalted object that demands our attention in the *lodge:* it is placed in the centre, ever to be preſent to the eye of the maſon, that his heart may be attentive to her dictates, and ſtedfaſt in her laws; for *prudence* is the rule of all *virtues*; prudence is the path which leads to every degree of propriety; prudence is the channel where ſelf-approbation flows for ever; ſhe leads us forth to worthy actions, and, as a *blazing ſtar*, enlighteneth us through the dreary and darkſome paths of this life.

* See the note, p. 314.

VIR-

VIRTUE, by maſons and moraliſts, is defined to be that ſtedfaſt purpoſe and firm will of doing thoſe things which nature hath dictated to us, as the beſt and moſt ſalutary; a habit of the ſoul by which mankind are inclined to do things which are upright and good, and to avoid thoſe that are evil. In ſhort, virtue is moral honeſty and good principles.

OF the *virtues* of which *prudence* is the rule, three are called cardinal virtues, of which, moſt properly a maſon ſhould be poſſeſſed, are *fortitude*, *temperance*, and *juſtice*; for without theſe, the name of *maſon* is an empty title, and but a painted bubble.

THAT *fortitude* muſt be the characteriſtic of a *maſon* I need not argue; by which, in the midſt of preſſing evils, he is enabled always to do that which is agreeable to the dictates of right reaſon.

TEMPERANCE alſo muſt be one of his principles, being a moderating and reſtraining of our affections and paſſions, eſpecially in *ſobriety* and *chaſtity*. We regard *temperance* under the various definitions of moraliſts, as

conſtituting honeſty, decency, and baſhfulneſs; and in its potential parts, inſtituting meekneſs, clemency, and modeſty.

We profeſs *juſtice* as dictated to us to do right to all, and to yield to every man what belongeth to him.

The *cardinal virtues*, prudence, fortitude, temperance, and juſtice, hold in their train the inferior powers of peace, concord, quietneſs, liberty, ſafety, honour, felicity, piety, and charity, with many others which were adored by the ancients in thoſe ages, when they confounded mythology with the worſhip of the Divinity. Within the ſtarry girdle of *prudence* all virtues are enfolded.

As the ſteps of men are trod in the various and uncertain incidents of life; as our days are chequered with a ſtrange contrariety of events, and our paſſage through this exiſtence, though ſometimes attended with proſperous circumſtances, is often beſet by a multitude of evils; hence is the *lodge* furniſhed with *Moſaic work*, to remind us of the precarioufneſs of

of our ſtate on earth; to-day our feet tread in proſperity, to-morrow we totter on the uneven paths of *weakneſs*, *temptation*, and *adverſity*. Whilſt this emblem is before us, we are inſtructed to boaſt of nothing; to have compaſſion and give aid to thoſe who are in adverſity; to walk uprightly, and with humility; for ſuch is the exiſtence, that there is no ſtation in which pride can be ſtably founded: all men in birth, and in the grave, are on the level. Whilſt we tread on this *Moſaic work*, let our ideas return to the original which it copies, and let every *maſon* act as the dictates of reaſon prompt him, *to live in brotherly love*.

As more immediate guides for a *free-maſon*, the lodge is furniſhed with unerring rules, whereby he ſhall form his conduct; *the book of his law* is laid before him*, that he may not ſay through ignorance he erred; whatever the great *Architect* of the world hath dictated to mankind, as the mode in which he would be ſerved, and the path in which he is to tread to obtain his approbation; whatever precepts he hath adminiſtered, and with whatever laws

* The holy bible.

he hath inſpired the ſages of old, the ſame are faithfully comprized in *the book of the law of maſonry* †. That book, and the former, are never cloſed in any lodge, for they reveal the duties which the great *Maſter* of all exacts from us; open to every eye, comprehenſible to every mind; then who ſhall ſay among us, that he knoweth not the acceptable ſervice?

But as the frailty of human nature wageth war with truth, and man's infirmities ſtruggle with his virtues; to aid the conduct of every maſon, the GRAND MASTER holdeth the *compaſs*, limiting the diſtance, progreſs, and circumference of the work: he dictateth the manners, he giveth the direction of the deſign, and delineateth each portion and part of the labour; aſſigning to each his province and his order. And ſuch is his maſterſhip, that each part, when aſunder, ſeemeth irregular and without form; yet, when put together, like the building of the *temple* at *Jeruſalem*, is connected and framed in true ſymmetry, beauty, and order. The moral implication of which is, that the *maſter* in his lodge ſits

† The book of conſtitutions.

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dictating thoſe ſalutary laws, for the regulation thereof, as his prudence directs; aſſigning to each brother his proper province; limiting the raſhneſs of ſome, and circumſcribing the imprudence of others; reſtraining all licentiouſneſs and drunkenneſs, diſcord and malice, envy and reproach; and promoting brotherly love, morality, charity, benevolence, cordiality, and innocent mirth; that the aſſembly of the brethren may be with order, harmony, and love.

To try the works of every *maſon*, the *ſquare* is preſented, as the probation of his life, proving whether his manners are regular and uniform. This inſtrument is worn by all maſters of *lodges**; for *maſons* ſhould be of one prin-

* It is generally believed the *ſquare* was the figure which firſt engaged the attention of geometricians; for in all ages, and amongſt all nations, of which we have any knowledge, the *ſquare* has always been that in *planimetry*, which the unit is in *arithmetic*. The *ſquare* was the figure under which the *Iſraelites* formed their encampments in the wilderneſs, and under which they fortified or defended the holy tabernacle, ſanctified with the immediate preſence of the Divinity. The *ſquare* or oblong is likewiſe the form of all lodges.

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ciple and one rank, without the diſtinctions of pride and pageantry; intimating, that from high to low, the minds of maſons ſhould be inclined to good works, above which no man ſtands exalted by his fortune.

But ſuperior to all, the *lodge* is furniſhed with three *luminaries* †; as the golden candleſtick in the tabernacle of *Moſes* was at once emblematical of the ſpirit of God, whereby his choſen people were enlightened, and prophetical of the churches; or otherwiſe as *Joſephus* ſays, repreſentative of the planets and the powerful works of God; ſo our three *lights* ſhew to us the great ſtages of *maſonry*, or otherwiſe our *lights* are typical of the Holy Trinity.

Such is the *furniture of the lodge*: ſuch are the principles dictated to us as *maſons*; let us

† The particular attention paid by the ancients to the *element of fire*, is in no wiſe to be wondered at, when we conſider, that whenever the Deity deigned to reveal himſelf to the human ſenſes, it was under this element. See Exod. ch. 3. v. 2 & 4.—ch. 13. v. 21. —ch. 19. v. 16 & 18.—ch. 24. v. 17.—ch. 29. v. 43. Numb. ch. 9. v. 16. Deut. ch. 5. v. 4 to 26.

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rejoice in the exerciſe of thoſe excellencies, which ſhould ſet us above the rank of other men; and prove that we are brought out of darkneſs into light. And let us ſhew our good works unto the world, that through our *light* ſo ſhining unto men, they may glorify the *great Maſter of the univerſe*; and therefore, do *juſtice*, love *mercy*, and *walk humbly* with their *God*.

The Apparel and Jewels of Maſons.

MASONS, as one of their firſt principles, profeſs *innocence:* they put on white apparel, as an emblem of that character, which beſpeaks purity of ſoul, guiltleſſneſs, and being harmleſs ‡.

THE ancients were alſo wont to put a white garment on the perſon baptized, to denote his having put off the luſts of the fleſh, and his being cleanſed from his former ſins. Accordingly the baptized are both by the apoſtle and

‡ Formerly maſons uſed to be cloathed in white during lodge hours, which practice is ſtill followed in many lodges in *Germany*, *France*, and *Holland*; but in *England* the white apron is only remaining.

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the *Greek* fathers frequently ſtiled φωτιζομενοι; the *enlightened*, becauſe they profeſs to be the children of light, and engaged themſelves never to return again to the works of darkneſs †. This white garment uſed to be delivered to them with this ſolemn charge; *Receive the white and undefiled garment, and produce it without ſpot before the tribunal of our Lord Jeſus Chriſt*, &c. ‡.

WHILST the apron with which we are cloathed indicates a diſpoſition of *innocence*, and belies not the wearers heart, let the ignorant deride and ſcoff on: ſuperior to the ridi-

† Biographia Eccleſiaſtica.

‡ *Iſaiah*, ch. 9. v. 2. The grand lodge of *England* wear *blue*, the grand ſtewards *red*, and all other maſons *white aprons*. *Numb.* ch. 4. v. 6, 7, 9, 11 & 12. But why this diſtinction (though very neceſſary) in all lodges under the *Engliſh* conſtitution, I could never learn; as there is no law, either ancient or modern, that enforces it. *Free-maſons* in all foreign countries wear ſuch coloured aprons as their fancy dictate, many of which are richly embroidered and decorated with gold and ſilver fringe; even ſome are beautifully embelliſhed with the various inſignia of the order, and other maſonic emblems.

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cule and malice of the wicked, we will enfold ourſelves in the garb of our own virtue; and ſafe in our ſelf-approving conſcience, ſtand unmoved againſt the perſecutions of adverſity.

THE raiment, which truly implies the innocence of the heart, is a badge more honourable than ever was deviſed by kings; the *Roman* eagle, with all the orders of knighthood, are thereto inferior: they may be proſtituted by the caprice of princes; but innocence is innate and cannot be adopted.

To be a *true maſon*, is to poſſeſs this principle; or the apparel which he wears is an infamy to the apoſtate, and only ſhews him forth to ſhame and contempt.

THAT innocence ſhould be the profeſſed principle of a maſon, occaſions no aſtoniſhment, when we conſider that the diſcovery of the Deity leads us to the knowledge of thoſe maxims wherewith he may be well pleaſed. The very idea of a GOD is ſucceeded with the belief, that he can approve of nothing that is evil; and when firſt our predeceſſors profeſſed themſelves ſervants of the great Archi-

tect of the world, as their indiſpenſable duty, they profeſſed innocency, and put on white raiment, as a type and characteriſtic of their conviction, and of their being devoted to his will. The *Druids* were apparelled in white, at the time of their ſacrifices and ſolemn offices. The *Egyptian* prieſts of *Oſiris* wore ſnow-white cotton. The *Grecian*, and moſt all other prieſts, wore white garments*. As *maſons*, we regard the principles of thoſe who were the firſt worſhippers of the true God, imitate their apparel and aſſume the badge of innocence.

Our *jewels* or ornaments imply, that we try our affections by juſtice, and our actions by truth, as the *ſquare* tries the workmanſhip of the mechanic; that we regard our mortal ſtate, whether it is dignified by title or not, whether it be opulent or indigent, as being of one nature in the beginning, and of one rank in its cloſe. In ſenſations, paſſions, and pleaſures; in infirmities, maladies, and wants, all mankind are on a parallel; *nature* has given us no ſuperiorities; it is *wiſdom* and *virtue*

* See Montfaucon's Antiq. vol. II.

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that conſtitute ſuperiority. From ſuch maxims we make eſtimates of our brother, when his calamities call for our council or our aid: the works of *charity* are from ſympathetic feelings, and *benevolence* acts upon the level. The emblem of theſe ſentiments is another of the *jewels* of our ſociety.

——— *To pity human woe,*
Is what the happy to the unhappy owe.

To walk uprightly before heaven and before men, neither inclining to the right or to the left, is the duty of a maſon, neither becoming an enthuſiaſt or a perſecutor in religion, nor bending towards innovation or infidelity. In civil government, firm in our alliance, yet ſtedfaſt in our laws, liberties, and conſtitution. In private life, yielding up every propenſity, inclining neither to avarice or injuſtice, to malice or revenge, to envy or contempt with mankind; but as the builder raiſes his column by the plane and perpendicular, ſo ſhould the *maſon* carry himſelf towards the world.

To rule our affections by juſtice, and our actions by truth, is to wear a *jewel* which

would ornament the boſom of the higheſt potentate on earth; human nature has her impulſes from deſires, which are often too inordinate: love binds with prejudices, and reſentment burns with fevers; contempt renders us incredulous, and covetouſneſs deprives us of every generous or human feeling. To ſteer the bark of life upon the ſeas of paſſions, without quitting the courſe of rectitude, is one of the higheſt excellencies to which human nature can be brought, aided with all the powers of philoſophy and religion.

YET merely to act with juſtice and truth, is not all that man ſhould attempt; for even that excellence would be ſelfiſhneſs: that duty is not relative, but merely proper: it is only touching our own character, and doing nothing for our neighbour; for juſtice is an indiſpenſable duty in each individual: we were not born for ourſelves alone, only to ſhape our courſe through life in the tracks of tranquillity, and ſolely to ſtudy that which ſhould afford peace to the conſcience at home, but men were made as mutual aids to each other; no one among us, be he ever ſo opulent, can ſubſiſt without the aſſiſtance of his fellow-

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creatures. Nature's wants are numerous, and our hands are filled with very little of the warfare of neceſſity; our nakedneſs muſt be cloathed, our hunger ſatisfied, our maladies viſited. Where ſhall the proud man toil for ſuſtenance, if he ſtands unaided by his neighbours? When we look through the varied ſcene of life, we ſee our fellow creatures attacked with innumerable calamities; and were we without compaſſion, we ſhould exiſt without one of the fineſt feelings of the human heart. To love and to approve are movements in the ſoul of man which yield him pleaſure; but to pity, gives him heavenly ſenſations; and to relieve is divine. *Charity* there has its exiſtence; its riſe is from the conſciouſneſs of our ſimilarity in nature; the level on which morality was created in the beginning; its progreſs is in ſympathetic feelings, from the affections of the heart, breathing love towards our brother, coupled with the touch of original eſtimation in our minds, which proves all our ſpecies to be brethren of one exiſtence. Its concluſion is, from compariſon producing judgment, we weigh the neceſſities of our ſuffering fellow-creatures by our natural equality, by compaſſion, our ſym-

ſympathy and our own abilities, and diſpenſe our gifts from affection. Pity and pain are ſiſters by ſympathy.

To be an upright man, is to add ſtill greater perfections to the *maſon*'s character: to do juſtice and to have charity, are excellent ſteps in human life; but to act uprightly, gives a ſuperlative degree of excellence; for in that ſtation we ſhall become examples in religious, in civil, and in moral conduct. It is not enough that we are neither enthuſiaſts nor perſecutors in religion, neither bending towards innovation or infidelity; not to be in the paſſive only, but we ſhould appear in the active character: we ſhould be zealous practiſers of, and ſtedfaſt members in, religious duties. In civil matters we ſhould not only ſubmit to, but execute, the laws of our country; obey all their ordinances, and perform all their precepts; be faithful to the conſtitution of the realm, and loyal to our king; true ſoldiers in the defence of our liberty, and of his crown and dignity. In morality, it requires of us, not only that we ſhould not err, by injuring, betraying, or deceiving, but that we

we ſhould act in every capacity in that ſtation of life, wherein kind Providence has placed us.

By ſuch meets let the *maſon* be proved; and teſtify that his emblematical *jewels* are enſigns only of the inward man: thence he will ſtand approved before heaven and before men, purchaſing honour to his *maſonic profeſſion*, and felicity to the *maſonic profeſſor* ‡.

‡ See Gründliche Nachricht von Orden der Freymäurer. *Frankf.* 1768, in 8vo. *See alſo*, l'Etoile Flamboyante, ou la ſocieté des Franc-maçons, conſiderée ſous tous les aſpects. En deux tomes, 8vo. *Frankf.* 1766. *See alſo*, De Plichten, Wetten, of Algemiene, Regelen der Vrye-metzelaren. *Haag.* 1778, in 8vo. I am ſorry to ſay that *Engliſh maſons* do not always act agreeable to the principles ſet forth in this chapter. See brother *William Preſton's ſtate of facts*, 1778, eſpecially from p. 82 to the end.

ON

MASONIC

HIEROGLYPHICS.

EGYPT, from whence we derive many of our myſteries, hath always borne a diſtinguiſhed rank in hiſtory, and was once celebrated above all others for its antiquities, learning, opulence, and fertility. Such, however, is the mutability of all ſublunary things, that its preſent has no reſemblance of its former ſtate; and thoſe who read the ancient and modern accounts of *Egypt*, can ſcarce believe that they appertain to the ſame country. Its learning and *maſonic myſteries* is changed into ignorance, its opulence to poverty, and its fertility to frequent ſcarcity. Nevertheleſs, *Egypt* affords ample matter for admiration and pity; the explorer of nature and the *royal art*, as well as the admirer of antiquities, may both gratify the moſt boundleſs cu-

rioſity, in contemplating the wonderful productions of nature, and the ſtupendous remains of antiquity.

THE noble and ſublime ſecrets of which we are poſſeſſed, are contained in our traditions, repreſented by hieroglyphic figures, and intimated by our ſymbolical cuſtoms and ceremonies; whereby ſeveral uſeful leſſons are inculcated for the more ample extenſion of knowledge, and promotion of virtue and maſonry.

THE general depravity, and incapacity of mankind, have made it expedient to *tyle* *, and ſecurely conceal our myſteries, or ſublime truths, by hieroglyphic and ſymbolical repreſentations; to prevent their becoming familiar, common, and contemptible. For this reaſon the *Egyptians*, in the remoteſt antiquity, adapted, both in their writings and inſcriptions, the uſe of hieroglyphics or myſtical cha-

* *Tyle* or *tile* is a technical maſonic term, and means no more than to guard the lodge from any one entering, who is not a maſon; hence, the perſon who performs this duty is called a *Tyler*.

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racters and ſymbols, conſiſting of various animals, the parts of human bodies, and mechanical inſtruments, by means of which they wrapped up, and concealed their doctrines from the vulgar and unlearned. Hence alſo, and for the ſame reaſon, the wiſeſt nations have ever employed ſymbolical figures, or occult, alluſive repreſentations, to conceal their myſteries. In our *tyling*, or caſting a veil over our myſteries, we imitate the wiſdom of the moſt enlightened periods, and nations. To diſtinguiſh a true brother from an impoſtor, certain teſts have been wiſely and judiciouſly invented. Theſe are matters, however, which can by no means be ſpecified, or particularly mentioned, but to the qualified and worthy *free-maſon*.

THE *Egyptian* prieſts regulated the proper ſymbols, and at the ſame time the moſt expreſſive of the divine attributes; and of the effects of divine Providence in every part of the univerſe, they ſtudied with great application and care, not only the peculiar properties of thoſe animals, birds and fiſhes, herbs and plants, which *Egypt* produced, but alſo the geometrical properties of lines and figures; by

a regular connection of them in various orders, attitudes, and compoſitions, they formed the whole ſyſtem of their theology and philoſophy, which was hidden under hieroglyphic figures and characters, known only to themſelves and to thoſe who were initiated into their myſteries.

In this ſyſtem their principal hero-gods, *Oſiris* and *Iſis*, theologically repreſented the ſupreme Being, and univerſal nature; and phyſically ſignified the two great celeſtial luminaries, the ſun and moon, by whoſe influence all nature was actuated *. In like manner the inferior heroes repreſented the ſubordinate gods, who were the miniſters of the ſupreme ſpirit; and phyſically they denoted the mundane elements and powers. Their ſymbols repreſented, and comprehended under them, the natural productions of the Deity, and the various beneficial effects of divine Providence in the works of creation; and alſo the order and harmony, the powers and mutual influence of the ſeveral parts of the univerſal ſyſtem.

* The experienced brethren of the ſociety are well informed what affinity theſe ſymbols bear to maſonry, and why they are uſed in all maſonic lodges.

THIS is the ſum and ſubſtance of the *Egyptian* learning, ſo nearly connected with *freemaſonry*, ſo famed in ancient times throughout the world. And in this general ſyſtem the particular hiſtory of their hero-gods, together with the myſtical knowledge of our ſociety, was, and is contained, and applied to phyſical cauſes and theological ſcience. The hieroglyphic ſyſtem was compoſed with great art and ſagacity; and was ſo univerſally eſteemed and admired, that the moſt learned philoſophers of other nations came into *Egypt* on purpoſe to be inſtructed in it, and to learn the philoſophy and theology conveyed by theſe appoſite ſymbols.

IN this hieroglyphic ſyſtem the hero-gods not only repreſented, and were ſymbols of the ſupreme Gods and ſubordinate deities, but they had each their animal ſymbol to repreſent their peculiar power, energy, and adminiſtration; and their figures were compounded of one part or other of their ſymbols to expreſs more ſenſibly the natural effects of divine energy attributed to them.

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THUS *Oſiris*, when he repreſented the power and all-ſeeing providence of the ſupreme Being, had a human body with a hawk's head, and a ſceptre in his hand, and decorated with the other regalia, or enſigns of royalty. Under the ſame form he alſo repreſented the ſun, the great celeſtial luminary; and, as it were, the ſoul of the world; his ſymbol now was a bull, and the *ſcarabæus*, or beetle, which expreſſed the ſun's motion, by rolling balls of dung, containing its ſeed, backwards, or from eaſt to weſt, his face being towards the eaſt. The ſymbolic bull was likewiſe of a particular form and make, to denote the various influences of the ſun.

ISIS was formed with many breaſts, to repreſent the earth, the univerſal mother, and with a *cornucopia* in her hand, denoting the nutritive and productive powers of nature: her ſymbol was a cow, part black and part white, to repreſent the enlightened and dark parts of the moon.

HERMES had a dog's head, which was his ſymbol, to denote his ſagacity in the invention of arts and ſciences; eſpecially in his watchful

watchful diligence in the culture of religious rites and ſacred knowledge; at the ſame time he ſymbolically repreſented the divine Providence, was worſhipped as the chief counſellor of *Saturn* and *Oſiris*; he who communicated the will of the gods to men, and by whom their ſouls were conducted into the other world. He was likewiſe repreſented by the *Ibis*, and with the head of this bird, which was, at the ſame time, his ſymbol, to convey his energetic literature to the *Egyptians*, which they believed was done under the form of this bird, and confined to their nation only, as the *Ibis* was not known to live any where but in *Egypt*.

The univerſal ſoul itſelf was beautifully repreſented by a winged globe, with a ſerpent emerging from it. The globe denoted the infinite, divine eſſence, whoſe center, to uſe the expreſſion in the Hermetic writings, was every where, and circumference no where; the wings of the hawk repreſenting the divine, all-comprehenſive intellect; and the ſerpent denoted the vivifying power of God, by which life and exiſtence are given to all things.

ORUS was a principal deity of the *Egyptians*, and, according to his hieroglyphic forms and habits, ſignified ſometimes the ſun, and ſometimes the harmony of the whole mundane ſyſtem; at the ſame time, being the offſpring of *Oſiris* and *Iſis*, he was always repreſented young. In his hieroglyphic figure he was repreſented with the ſtaff, on the top of which the head of the *Upupa*, to ſignify, by the variegated feather of that bird, the beautiful variety of the creation. In one of his hands he held a *lituus*, to denote the harmony of the ſyſtem; and a *gnomon* in the other, to ſhew the perfect proportion of its parts. Behind him was a triangle, inſcribed in a circle*, to ſignify that the world was made by the unerring wiſdom of God. He had ſometimes a *cornucopia* in his hand, to denote the fertility and production of the earth.

HARPOCRATES was deſcribed holding one of his fingers on his lips, to denote the myſterious and infallible nature of God, and that

* This deſcription muſt ſtrike the learned maſon, but more particularly the informed royal-arch companion.

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the knowledge of him was to be ſought after with profound and ſilent meditation.

UPON the whole, almoſt all the *Egyptian* deities and ſymbols centered in two, namely, *Oſiris* and *Iſis*, who repreſented, under various hieroglyphic forms, both the celeſtial and terreſtrial ſyſtem, together with all the divine attributes, operations, and energy, which created, animated, and preſerved them.

THE *Egyptians* likewiſe concealed their moral philoſophy under hieroglyphic ſymbols; but theſe were not the ſubjects of the hieroglyphics delineated on obeliſks. And as hieroglyphic and ſymbolical figures were very ancient in *Egypt*, and firſt invented, at leaſt formed into a ſyſtem there, ſo they were thence carried into other countries, and initiated in all religious and maſonic myſteries, as well as in political and moral ſcience.

THUS the preceding ſymbolical figures, making the ſubſtance of hieroglyphics, and belonging to *Oſiris*, his family and cotemporaries, they were probably formed into a ſyſtem ſoon after the death of the hero-gods,

by ſome who had been inſtructed in the art of hieroglyphics, by *Hermes*, the inventor of them. The firſt he formed himſelf, and the others were probably added by his learned ſucceſſors, who had been inſtructed by him in all his myſterious learning.

THIS hieroglyphic ſyſtem was in its beginning more ſimple, and leſs compounded, than afterwards; for it had been improved for ſeveral ages before it appeared on the obeliſks of the temples. And hence we may infer the time of the firſt *Egyptian* hieroglyphic ſymbols; for, in all probability, they were not older than the time of the famous *Hermes*, who flouriſhed in the reign, and ſome time after the death of *Oſiris*.

THE hieroglyphic ſymbols were in early times carried into *Greece*, and gave the firſt occaſion to the fables of the poets with regard to the metamorphoſes of the gods, which they improved from inventions of their own; and from the knowledge of them the *Greeks* aſcribed peculiar arts and inventions to their gods, whoſe names they firſt received from *Egypt*.

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THE *Egyptians* being thus more worthy of maſonic attention than any other nation of antiquity, their hiſtory being more intereſting to us than any other; hence it is from them, by an uninterrupted chain, all the moſt polite and beſt conſtituted nations of *Europe* have received their firſt principles of their laws, arts, and ſciences. The *Egyptians* inſtructed and enlightened the *Greeks*, who performed the ſame beneficent office to the *Romans*; and theſe lords of the world were not aſhamed to borrow from the *Greeks* the knowledge which they wanted, which they afterwards communicated to the reſt of mankind, and of which we are in poſſeſſion to this day.

THE *Egyptians* in the earlieſt ages conſtituted a great number of *lodges*, but, with aſſiduous care, kept their ſecrets of *maſonry* from all ſtrangers. They wrapt up their myſteries in diſguiſed alluſions, enigmas, fables, and allegories; from whence aroſe our various obſcure queſtions and anſwers, and many other myſtic obſcurities, which lead to the *royal craft*; the true ſenſe of which are practiſed by thouſands, though underſtood but by few. Theſe ſecrets have been imperfectly

handed down to us by *oral* tradition only, and ought to be kept undiſcovered to the labourers, craftſmen, and apprentices, till by good behaviour and long ſtudy, they become better acquainted in geometry and the liberal arts, and thereby qualified for maſters and wardens; which is ſeldom or ever the caſe with *Engliſh* maſons.

ANCIENT

ANCIENT AND MODERN REASONS WHY

The LADIES have never been admitted into the Society of *Free-maſons**.

ARDUOUS is the taſk I am now entering upon, and very difficult indeed is it to eradicate opinions which have been ſo ſtrongly impreſſed upon the people's minds

* Doubtful of my own abilities in addreſſing the moſt beautiful part of the creation on ſo important a ſubject as *Free-maſonry*, though a favourite topic to ſome, it probably may not be thought ſo to all. Thus circumſtanced, my *fair readers*, I communicated the manuſcript to a lady of great erudition and profound judgment; to one whoſe *heart* is ſuſceptible of the moſt refined friendſhip, and endowed with every peculiarity that can add worth and dignity to the female mind, and who may with the greateſt propriety be called the *Britiſh Anna Maria a Scheurman*. This lady was pleaſed to make ſome amendments much for the better, and for which I think myſelf highly honoured. The name alone (had I the liberty to mention it) would add a ſanction to the whole.

(and

(and eſpecially thoſe of the fair ſex) for ages paſt: however, the reaſons and arguments that I ſhall lay down, I hope will remove thoſe grounded opinions, and prove highly ſatiſfactory to my *fair readers*; as I am ſure when they conſider ſeriouſly upon *maſonry*, and but for a moment reflect that its inſtitution is for the improvement of the mind and morals of mankind; they will allow them to be juſt

In the firſt inſtance; and it muſt be allowed a truth beyond the power of contradiction, that no ſociety, or body of men upon earth, can venerate, adore, and eſteem the *fair ſex* more than *free-maſons* do; we cannot but reckon it a very great misfortune, that the ladies ſhould be offended at their non-admiſſion into this order; and the more ſo, as they learn with what moderation *free-maſons* comport themſelves in their aſſemblies: but without knowing the reaſons why they are not admitted, ſome indeed cenſure us with all the ſeverity their delicate minds are capable of; others again are as liberal and unreſtrained in praiſe of the ſociety. This we muſt beg leave to ſay, is entirely owing to miſtaken prejudice, becauſe a little reflection would convince them, that

their

their not being received into this inſtitution is not in the leaſt ſingular, as ſome maſonic authors alledge, who ſay, " They ſtand in the ſame predicament with reſpect to the *prieſthood*, and many other ſocieties; the ſolemn aſſemblies of the ancients, the *ſenates* of *Pagan*, and the *conclaves of Papal Rome*, all *national ſenates* and *eccleſiaſtical ſynods*, *univerſities*, and *ſeminaries* of *learning*, &c. &c." with which they might with equal propriety be offended.

OTHERS again aſſert, that the reaſon why *ladies* were excluded this ſociety, was to take away all occaſion for calumny and reproach, which thoſe ſhallow geniuſes ſeem to think would have been unavoidable, had they been admitted. And again, that ſince *women* had in general been always conſidered as not very well qualified to keep a ſecret *, becauſe the woman of *Tamnath*, whom *Solomon* took to wife, betrayed the ſecret of the riddle, which he intruſted her with, to the *Philiſtines* †. Likewiſe, becauſe *Dalilah*, after repeated ſtra-

* Some men are equally as unqualified to keep a ſecret, as the women are here repreſented to be.

† Judges, ch. 14.

tagems

tagems and art, perſuaded *Sampſon* to inform her where his great ſtrength lay; which he had no ſooner done, but ſhe betrayed him to the *Philiſtines*, who bound him, and put out both his eyes *. I think it exceedingly unjuſt to exclude the *fair ſex* from benefiting by our ſocieties on account of *Dalilah*'s behaviour; becauſe it is not known, whether ſhe was a woman of *Iſrael*, or one of the daughters of the *Philiſtines*; whether ſhe was *Sampſon*'s wife, or only a harlot, ſacred hiſtory has not told us. However this be, her whole behaviour ſpeaks her a mercenary woman, who would do any thing for money; and accordingly *Joſephus* calls her a common proſtitute to the *Philiſtines* †.

My fair readers will pleaſe to recollect, that in the moſt early ages of antiquity, women's minds were not ſo enlightened as in the preſent age; that they were only conſidered in the days of king *Solomon* as handmaids, and not as companions and aſſociates to men employed in ſo learned, ſo uſeful, and ſo myſterious a ſociety as *maſonry*, as there are

* Judges, chap. 16.

† Joſephus, lib. vii. chap. 10, &c.

many

many tranſactions in the *royal art*, which are far beyond that knowledge which women in general attain*. At the firſt inſtitution of maſonry, it was thought proper to exclude the *fair ſex*, and as old cuſtoms are but too ſeldom laid aſide, their expulſion has been handed down to us. And as we are ſuch ſtrict obſervers of its ancient manners and cuſtoms, ſo tranſmitted to us by our forefathers, theſe I hope will be ſufficient reaſons, both ancient as well as modern, why that moſt amiable part of the creation have hitherto been excluded.

MANY of the *fair ſex*, I am truly ſenſible, would be the greateſt ornament to maſonry,

* The moſt ancient inhabitants of the Eaſt were little acquainted with the ſtrongeſt paſſions of the ſoul. They never ſhewed the leaſt marks of attention or tenderneſs for that ſex ſo much courted by the modern *free-maſons*. They conſidered their wives rather in the light of ſlaves than of companions; they did not even ſuffer them to eat with them always, and had uſurped the right of divorcing them, without permitting the indulgence of marrying again. The women then felt themſelves born to obey, and ſubmitted patiently to their fate.

and am exceedingly ſorry that our pretended laws and inſtitutions exclude them. However, what I ſhall now advance will be allowed, eſpecially among thoſe of my fair readers that are united in the ſacred inſtitution of marriage with *free maſons*, who I flatter myſelf are convinced of its truth. And as *free-maſons* by the obligations of their order, pay a far greater attention to the moral and ſocial duties of life, than the generality of mankind, they are inſpired with a far greater deſire and reverence for the moſt ſacred and happy of all inſtitutions, marriage; they of all others beſt know to love, to cheriſh, to value the dear companion of their fortunes, who, by her kind participation and affectionate regard, ſoftens and alleviates every diſtreſs and worldly care, and adds ſweetneſs and comfort to all the pleaſures of life. She is the moſt pleaſing companion in the gay and cheerful hour of proſperity, and his chief friend and adviſer in the dark and diſmal day of adverſity. She is the tender and careful preſerver of his health, and the ever-anxious and ſoothing attendant on his ſickneſs. She is the watchful, cautious, and prudent manager of all his domeſtic concerns.

Nor

Nor let the dear maid
Our myſteries dread,
Or think them repugnant to love;
To beauty we bend,
Her empire defend,
An empire deriv'd from above.

FREE-MASONS declare there is nothing which affords ſo pleaſing a proſpect of human nature, as the contemplation of wiſdom, virtue, and beauty; the latter is the peculiar gift of heaven, to that *ſex* we call *fair*; but wiſdom, virtue, and beauty, are attributes too celeſtial to be frequently found united in one form. We too often find beauty capricious, ſelf-ſufficient, negligent of adorning itſelf with any other ornaments than ſuch as are conveyed by the hands of faſhion and folly. If this moſt beautiful part of the creation would but for a moment conſider how much their charms are heightened and their empire preſerved, by an accompliſhed mind and manners, they would neglect no opportunity of obtaining thoſe more laſting charms, which will be engraved on the hearts of their huſbands, when the tranſient flower of beauty will be no more.

And thus the libertine, who builds a name
On the baſe ruins of a woman's fame,
Shall own the beſt of human bleſſings lie,
In the chaſte honours of the nuptial tie.
There dwells the homefelt ſweet, the dear delight,
There peace repoſes, and their joys unite.
And female virtue was by heav'n deſign'd
To charm, to poliſh, and to bleſs mankind.

FREE-MASONS well know, and weigh the great importance of marriage, both as a ſacred and a moral duty; they well know, it is a ſtate that colours all their future days with happineſs or miſery.

WHEN ever a good *maſon*'s fancy and judgment has agreed in the choice of a partner for life, he will ſupport the authority and dignity of a huſband, with that wiſdom, moderation, tenderneſs, and affection, that ſhall render him honoured and beloved; for the *maſon*, above all others, well knows, that if happineſs is not found in the narrow circle of his own home, it will be ſought for in vain: in ſhort the *fair ſex* will ever find in a *maſon*, a warm and paſſionate admirer, a moſt ſincere friend, an affectionate and tender huſband, as well as an indulgent father: they will ever find

find a *maſon* the protector of innocence, and at all times and ſituations attentive to every delicacy and decorum, they ſo juſtly claim from all mankind, and will more particularly experience from *maſons*, who love and adore them.

I MUST further add, that in the moſt ſolemn and ſerious moments of the aſſembled *free-maſons* in open lodge, and at the reception of a brother, the ancients, and even the moſt part of modern *free-maſons*, always preſent the new initiated brother with two pair of *white gloves*, one pair for himſelf, and the other pair for a lady, with a ſtrict charge to preſent them to that female, for whom he has the greateſt regard: and even in our hours of relaxation from labour, when innocent mirth abounds, we never forget *Milton*'s words, *viz.*

Grace was in all her ſteps, heaven in her eye,
In every geſture dignity and love.

And in another place,

——————— *ſo abſolute ſhe ſeems,*
And in herſelf complete, ſo well to know
Her own, that what ſhe wills to do or ſay,
Seems wiſeſt, virtuouſeſt, diſcreteſt, beſt;

All

All higher knowledge in her preſence falls
Degraded, wiſdom in diſcourſe with her
Loſes, diſcountenan'd, and like folly ſhows;
Authority and reaſon on her wait,
As one intended firſt, not after made
Occaſionally; and to conſummate all,
Greatneſs of mind and nobleneſs their ſeat
Build in her loveliеſt, and create an awe
About her, as a guard angelic plac'd.

Of the numerous ſocieties which mankind have been led to form for the purpoſes of mutual advantage, none is of more importance to individuals or the public than that of marriage. The very nature of this ſociety requires it to be perpetual; as indeed it is ſo among married maſons, more than among any other ſet of people. During the virtuous times of the *Roman* commonwealth, this union was regarded as ſo inviolable (as it is now with maſons) as to give riſe to a tradition, that for the firſt five hundred years not a ſingle example of divorce was known; nor doth the annals of our ſociety mention ſuch a circumſtance. Obſerving what *Milton* enjoins in the praiſe of women:

O faireſt

O faireſt of creation, laſt and beſt
Of all God's works, creature in whom excell'd
Whatever can to ſight or thought be form'd,
Holy, divine, good, amiable, or ſweet.

And the famous Dean *Swift*, in his well known maſonic ſong, has this verſe, *viz.*

We're true and ſincere,
And juſt to the fair,
They'll truſt us on any occaſion;
No mortals can more
The ladies adore,
Than a Free and an Accepted Maſon.

An anonimous author of reputation obſerves, that though men are more reſerved, and ſecret in their friend's concerns than their own; *women* on the contrary keep their own and friend's ſecrets better than men. Modeſty in a *woman* ſuppoſes all other virtues; immodeſty, all other vices. *Women* generally take greater care of their reputation than men do of theirs: Why then do we account them the weaker ſex? Hence, virtue makes a beautiful *woman* appear more beautiful, ſo beauty makes a virtuous *woman* really more virtuous.

The

The ladies claim right to come into our light,
Since the apron, we know, is their bearing;
They can ſubject their will, they can keep their [tongues ſtill,
And let talking be changed into hearing.
This difficult taſk is the leaſt we can aſk,
To ſecure us on ſundry occaſions;
If with this they'll comply, our utmoſt we'll try,
To raiſe lodges for Lady Free-maſons.

On many occaſions of late the *ladies* have been admitted to ſundry parts of our ceremonies, *viz.* At laying the foundation ſtone of Free-maſon's Hall; dedication of the ſame. At Royal-arch proceſſions; private and public Maſonic orations, *&c.* at one of which the ladies were thus addreſſed by the orator*:

"YOU have heard, *ladies*, our grand principles explained, with the inſtructions given to the brethren; and I doubt not but at other times you have heard many diſreſpectful things ſaid of this ſociety. Envy, malice, and uncharitableneſs will never be at a loſs to decry, find fault, and raiſe objections to what

* *Thomas Dunckerley*, eſq. provincial grand-maſter for Eſſex, Wiltſhire, and Dorſetſhire.

they

they do not know. How great then are the objections *you* lay on this lodge †! with what reſpect, ſuperior eſteem, and regard are we to look on every *lady* preſent, that has done us the honour of her company this evening. To have the ſanction of the *fair* is our higheſt ambition, as our greateſt care will be to preſerve it. The virtues of humanity are peculiar to *your ſex*; and we flatter ourſelves, the moſt ſplendid ball could not afford *you* greater pleaſure, than to ſee the human heart made happy, and the poor and diſtreſſed obtain preſent relief."

HENCE, as there is no law ancient or modern that forbids the admiſſion of the fair ſex amongſt the ſociety of Free and Accepted Maſons, and cuſtom only has hitherto prevented their initiation; conſequently all bad uſages and cuſtoms ought to be annihilated *, and

† Lodge of Concord, N° 400, held at Southampton.

* I beg leave to inſert in the words of the learned matron in *Eraſmus*, *Quid mihi citas vulgum, peſſimum rei gerendæ auctorem? Quid mihi conſuetudinem, omnium malarum rerum magiſtram? Optimis aſſueſcendum: ita fiet ſolitum, quod erat inſolitum; et ſuave fiet, quod*

 erat

and *ladies* of merit and reputation admitted into the ſociety; or at leaſt be permitted to form lodges among their own ſex, in imitation of thoſe in *Germany* and *France*. This is a plan that the unfortunate Dr. *Dodd* had much at heart, and had ſo far ſucceeded in, as to be ripe of execution, had his untimely death not prevented it.

I KNOW there will be many prejudices entertained againſt the character of *maſonic ladies*, and, perhaps, if *ladies lodges* were as numerous as thoſe of the other ſex, ſome inconveniencies might ariſe from it; but I muſt own it does not appear to me, that a woman will be rendered leſs acceptable in the eyes of the world, or worſe qualified to perform any part of her duty in it, by employing a ſmall allotment of her time in the cultivation of her

erat inſuave; fiet decorum, quod videbatur indecorum. i. e. Why do you tell me of the generality of people, the very worſt pattern of conduct? Why do you talk to me of the cuſtom, the teacher of all that is bad? Let us accuſtom ourſelves to that which we know is beſt. So that will become uſual which was unuſual; and that will become agreeable which was diſagreeable, and that faſhionable that appeared unfaſhionable.

mind

mind by ſtudying *free-maſonry*. Time enough will remain, after a few hours in a week ſpent in the ſtudy of the *royal art*, for the improvement of the perſon, for domeſtic concerns, and the acquiſition of the uſual accompliſhments. With reſpect to theſe accompliſhments, I will not preſume to direct the method of purſuing them; I will not ſo far intrude on a province which by no means belong to us. The *ladies* themſelves, and their inſtructors, want no directions in matters of external ornament, the end of which is to pleaſe on intuition. However arrogant the men have been in their claims of ſuperiority, they have always allowed the ladies the poſſeſſion of the moſt refined and delicate taſte in the improvement and perception of all kinds of beauty.

FEMALE minds are certainly as capable of improvement as thoſe of the other ſex. The inſtances that might be brought to prove this, are too well known to admit of citation. The ſtudy of maſonry will open a new ſcene for female improvement; their minds, if they have been ſucceſsful in this courſe, will have imbibed an elegance, which will naturally diffuſe itſelf over their converſation, addreſs,

and behaviour; and they will ultimately become our inſtructors in an art we have taken ſo much pains to hide from their knowledge †. It is well known, that internal beauty contributes much to perfect external grace. I believe it will alſo be favourable to promote virtue, and will operate greatly in reſtraining from any conduct groſsly indelicate, and obviouſly improper. Much of the profligacy of female manners has proceeded from a levity occaſioned by a want of employment and a ſuitable education. This the ſtudy of maſonry will effectually move, for ſhe that has no taſte for well-written books, will often be at a loſs how to ſpend her time; and the conſequences of ſuch a ſtate are too frequent not to be known, and too fatal not to be avoided.

† He of whom antiquity boaſts itſelf as of the wiſeſt of mortals, was inſtructed in many elegant and profound ſubjects of learning by a lady. Ασπασία μεν τοι ἡ σοφὴ Σωκράτους διδάσκαλος των ρητορικῶν λογων, i. e. *Aſpaſia, the learned lady, was the preceptreſs of Socrates in rhetoric.* ATHENÆUS. And Πλάτων τον Σωκρατην παρ' αὐτῆς φησι μαδεῖν τὰ πολιτικὰ, i. e. *Plato ſays that Socrates learned politics of her.* HARPOCRATION.

FROM

FROM what has been advanced, not one doubt remains but the ladies may, and have an undoubted right to be admitted as members of the moſt ancient, and moſt honourable ſociety of *Free and Accepted Maſons*; neither can any brother or ſet of brethren be accuſed of violating his or their obligation, in aiding or aſſiſting at the initiation of the ladies, or in forming female lodges. Hence, many advantages will ariſe to the ſociety in general, and among the reſt, that of aſſiſting the widows and orphans of deceaſed free-maſons, to which the grand-lodge of *England* gives no relief.

THEREFORE let all *free-maſons* unanimouſly ſing aloud;

Open ye gates, receive the Fair *who ſhares*
With equal ſenſe our happineſs and cares:
Then, charming Females, *there behold*
What maſſy ſtores of burniſh'd gold,
Yet richer is our art;
Not all the orient gems that ſhine,
Nor treaſures of rich Ophir's *mine,*
Excell the maſon's heart;

True

True to the Fair, *he honours more*
Than glitt'ring gems, or brighteſt ore,
The plighted pledge of love;
To ev'ry tie of honour bound,
In love and friendſhip conſtant found,
And favoured from above.

ON

ON MASONIC CHARITY.

CHARITY is the chief of every ſocial virtue; it includes not only a ſupreme degree of love to the great Creator and Governor of the univerſe, but an unlimited affection to beings of all characters and every denomination; which laſt duty is forcibly inculcated by the example of the Deity himſelf, who ſo liberally diſpenſes his beneficence to unnumbered worlds ‡.

THE bounds of the greateſt nation, or the moſt extenſive empire, cannot circumſcribe the generoſity of a liberal mind. Mankind, in whatever ſituation they are placed, are ſtill,

‡ 1 Cor. ch. 13. v. 1.

in

in a great meaſure, the ſame; they are expoſed to ſimilar dangers and misfortunes, and conſtantly the whole human ſpecies are proper objects for the exerciſe of this glorious virtue. Beings who partake of one common nature, ought ever to be actuated by the ſame motives and intereſts. Hence to ſooth the unhappy, by ſympathiſing with their misfortunes; and to reſtore peace and tranquillity to agitated minds, conſtitute the general and great ends of our inſtitution. This humane, this generous diſpoſition, fires the breaſt with the moſt manly feelings, and enlivens that ſpirit of compaſſion, which is the glory of the human frame, and which not only rivals, but outſhines, every other pleaſure the mind is capable of enjoying. *Charity* is here repreſented to be the principal ſtep by which we are to arrive at the ſummit of maſonry.

Hail! brighteſt attribute of God above,
Hail! pureſt eſſence of celeſtial love,
Hail! ſacred fountain of each bliſs below,
Whoſe ſtreams in ſympathy unbounded flow.
'Tis thine, fair CHARITY! *with lenient pow'r*
To ſooth diſtreſs, and cheer the gloomy hour;

To

To reconcile the dire embitter'd foe,
And bid the heart of gall with friendſhip glow;
To ſmooth the rugged paths of thorny life,
And ſtill the voice of diſſonance and ſtrife:
Abaſh'd, the vices at thy preſence fly,
Nor ſtand the awful menace of that eye;
Hate, envy, with revenge, in anguiſh bleed,
And all the virtues in their room ſucceed;
Attemper'd to the bloom of virgin grace,
See modeſt innocence adorn that face,
To failings mild, to merit ever true,
See candour each ungen'rous thought ſubdue!
See patience ſmiling in ſevereſt grief,
See tender pity ſtretching forth relief!
See meek forgiveneſs bleſs the hoſtile mind,
See faith and hope in ev'ry ſtate reſign'd!
Happy! to whom indulgent heav'n may give,
In ſuch ſociety as this to live.

Rev. Hen. Cha. Christ. Newman.

In what character *Charity* is, and ſhould be received among maſons, is now my purpoſe to define, as it ſtands limited to our own ſociety.

As being ſo limited, we are not through that ſubject to be impoſed on by falſe pretences; but ought to be certain of the proper and merited adminiſtration of it. It is hence to be hoped, that *Charity* exiſts with us without diſſembling or hypocriſy, and lives in ſincerity and truth: that benefits received impreſs a lively degree of gratitude and affection on the minds of *maſons*, as their bounties ſhould be received with cheerfulneſs, and unacquainted with the frozen finger of reluctance: the benevolence of our ſociety ſhould be ſo mutual and brotherly, that each ought to endeavour to render good offices, as ready as he would receive them.

In order to exerciſe this virtue, both in the character of maſons and in common life, with propriety, and agreeable to ſuch principles, we ſhould forget every obligation but affection; for otherwiſe it were to confound *Charity* with *Duty*. The feelings of the heart ought to direct the hand of *Charity*. To this purpoſe we ſhould be diveſted of every idea of ſuperiority, and eſtimate ourſelves as beings of the ſame rank and race of men: in this diſpoſition of mind we may be ſuſceptible of thoſe

thoſe ſentiments which *Charity* delighteth in, to feel the woes and miſeries of others with a genuine and true ſympathy of ſoul.

Teach me to feel another's woe,
And hide the faults I ſee;
That mercy I to others ſhew,
That mercy ſhew to me.

POPE.

Compaſſion is of heavenly birth: it is one of the firſt characteriſtics of humanity, peculiar to our race, it diſtinguiſhes us from the reſt of the creation. *.

THAT *maſon* whoſe boſom is locked up againſt compaſſion is a *Barbarian*; his manners muſt be brutal, his mind gloomy and moroſe, and his paſſions as ſavage as the beaſts of the foreſt.

WHAT kind of *maſon* is he, who loaded with opulence, and in whoſe hand abundance overflows, can look on virtue in diſtreſs, and merit in miſery, without pity? Who could

* 1 Corinth. ch. 13. v. 1 to 13 inclusive.

behold without tears, the deſolate and forlorn ſtate of a *widow*, who in early life, having been brought up in the boſom of a tender mother, without knowing care, and without taſting of neceſſity, was not befitted for adverſity; whoſe ſoul was pure as innocence, and full of honour; whoſe mind had been brightened by erudition under an indulgent father; whoſe youth, untutored in the ſchool of ſorrows, had been flattered with the proſpect of days of proſperity and plenty; one, who at length by the cruel adverſity of winds and ſeas, with her dying huſband, is wrecked in total deſtruction and beggary; driven by ill fortune from peace and plenty; and from the bed of eaſe, changes her lot to the dank dunghill, for the relief of her wearineſs and pain; grown meagre with neceſſity, and ſick with woe; at her boſom hanging her famiſhed infant, draining off the dregs of parental life for ſuſtenance; beſtowed from maternal love, yielding exiſtence to ſupport the babe. Hard-hearted covetouſneſs, can you behold ſuch an object dry eyed? Can avarice graſp the mite which ſhould ſuſtain ſuch virtue? Can high life lift its ſupercilious brow above ſuch ſcenes

in

in human life; above ſuch miſeries ſuſtained by a fellow-creature? If perchance the voice of the unfortunate and wretched widow is heard in complainings, when wearying *patience* and relaxed *reſignation* breaths a ſigh, whilſt modeſty forbids her ſupplication; is not the groan, the ſigh, more pathetic to your ear, you rich ones, than all the flattering petitions of a cringing knave, who touches your vanity and tickles your follies; extorting from your weakneſſes the proſtituted portion of *Charity*.

THE preſent *committee of Charity* of the grand-lodge of *England* was conſtituted in 1725, in conſequence of an old regulation eſtabliſhed at the revival of the grand-lodge in 1717. It is compoſed of all preſent and paſt grand-officers, and the maſters of all regular lodges, which hath contributed to the charity fund within twelve months. It meets three and ſometimes four times a year, by virtue of a ſummons from the grand-maſter or his deputy. The petitions of the brethren who apply for *charity*, are conſidered at theſe meetings; if the petitioner is found to be a deſerving object, he is immediately relieved with

with five pounds; if the circumſtances of his caſe are of a ſingular nature, as being reduced by ſome unexpected misfortune from a ſtate of affluence to poverty, or being burdened with a numerous family, and incapable of provid'ng for them, his petition is referred to the next communication, where he is relieved with any ſum the committee may have ſpecified, not exceeding twenty guineas at one time *.

SINCE this eſtabliſhment many thouſands of pounds have been given to charitable purpoſes, excluſive of fifty pounds diſtributed among the diſtreſſed maſons in prince *Ferdinand*'s army in *Germany*, 24th *January* 1760. Alſo one hundred pounds ſent to *Halliſax*, *Nova Scotia*, to relieve the ſuffering maſons by the rebellion in 1777. Likewiſe one hundred pounds ſent to *Barbadoes* to relieve the ſufferers by the great fire in that iſland in 1767.

NEVERTHELESS, the apparent ſums given by the grand-lodge of *England* to diſtreſſed

* See Free-maſons Calendar for 1780, where the laws and rules are explained at large.

bre-

brethren, is generally given to the diſtreſſed of our own nation, and not to be compared to the ſums given by moſt foreign lodges; for inſtance, In the year 1778, a foreign nobleman was diſtreſſed in *London* for a ſum of money ſufficient to defray his expences home; being a maſon, he applied by petition to the grand-lodge, who relieved him with five pounds. Now, judge readers what ſervice five pounds could be to a gentleman circumſtanced as that brother was; it carried him to *Amſterdam*, where he was more ſucceſsful in his application to two lodges only, *viz.* the lodge *La bien Aimeé*, and *La Charité*, who jointly aſſiſted him with one hundred and fifty ducats, a moiety of which was ſent to *London* to redeem ſome cloaths and diſcharge his lodgings; the remainder was ſufficient to carry him to *Mietau* in *Courland*, his place of reſidence. In ſix months after the money was returned by a bill of exchange, accompanied with a letter of thanks, couched in the moſt polite terms, and in ſuch pathetic language, that the moſt obdurate and inflexible heart muſt have burſt into tears, on hearing the letter read.

THE great number of maſonic poor in *England*, but more particularly in *London*, is owing to the very little attention paid to candidates for initiation. The major part of lodges rarely enquire into the character of the perſon propoſed, if he can but pay the two guineas for his reception, that is all that is required or even thought of†. Theſe are the ſet of men (for maſons they cannot be called) who almoſt immediately, or as ſoon as the laws of the fund of charity will permit, become a perpetual burden to the ſociety. On the contrary, moſt all foreign lodges are ſo particularly ſtrict, and ſo uncommonly accurate, who they admit amongſt them, that at preſent none but men of the faireſt characters, in good circumſtances, and in a very reputable way of living; men of birth and fortune, and men of learning, can by any means obtain admiſſion into the ſociety of *Free and Accepted Maſons*. Hence, foreign lodges are not embarraſſed with a numerous poor, conſequently have it more in their power to aſſiſt the itinerant maſon in a more effectual manner. Truth, which ought to be the cha-

† See the ſecond note, p. 93.

racteriſtic

racteriſtic of every hiſtorian, obliges me to ſay, that the greateſt part of begging maſons abroad are *Engliſh*. They have eaſily found out, that the name of a *Britiſh* brother in want, was ſufficient to ſecure a very ample and liberal gift from the firſt lodge they came to. In 1768, the brethren at *Oporto* in *Portugal* (though few in number) gave twenty-ſeven moidores to the maſter of a merchantman, who was caſt away on ſailing into the haven of that place. In 1769 the brethren at *Liſbon* aſſiſted a *Britiſh* maſonic family, newly come from the *Weſt Indies* in diſtreſs, with thirty moidores. In 1771 the lodges at *Naples* in *Italy* aſſiſted an *Engliſh* artiſt in diſtreſs with eighty *chequins* *. In 1779 the lodge at *Marſeilles* in *France* gave twenty *louis d'or* to an officer of the *Britiſh* infantry, who applied to them for ſome aſſiſtance; and in 1781 the ſame lodge gave 15 *louis d'or* more to an officer of the *Britiſh* navy. So that *free-maſons* may ſing with the greateſt truth;

We help the poor in time of need,
The naked cloath, the hungry feed,
It's our foundation ſtone:

* That is about 36l.

We build upon the nobleſt plan,
For friendſhip rivets man to man,
And makes us all as one, &c.

In 1758 the lodges at the *Hague* in *Holland* made a purſe of upwards of 1000 *florins** for the immediate relief of an *Engliſh* cabinet-maker, whoſe houſe and effects had been deſtroyed by fire at *Leydſen-dam*, a village between *Leyden* and the *Hague*, where he had lived many years in credit and reputation, and was very much eſteemed both as a man and a maſon. Theſe are facts that have come to my knowledge, conſequently many more muſt have happened, of which I could have no manner of intelligence.

With honour to the maſons of *France* be it ſaid, that during this laſt war people were employed along the coaſt to find out who were *free-maſons* among the priſoners of war; and thoſe, who were fortunately found to be ſuch, were immediately taken out of confinement, had free liberty to walk in the city where they pleaſed, and were moſt generouſly

* That is about 100 l.

ſupplied

ſupplied with every thing they in their different ſtations ſtood in need of*.

THE lodges in *Germany*, eſpecially thoſe who belong to the *Strićte obſervantz*, have eſtabliſhed a laſting fund for the perpetual maintenance and ſupport of ſuch of their brethren, who by unavoidable misfortunes, or unforeſeen accidents, are reduced from affluence to want; by allowing them an annual penſion according to the character they had formerly lived in, even as far as 500 *Rix-dollars*, and never under 30 *Rix-dollars* a year. This fund is ſupported by donations from princes, nobles, and wealthy brethren of the ſociety, as well as from the initiation fee, which has been augmented for that purpoſe, from 25 to 175 *Rix-dollars*; two-thirds of which is tranſmitted to the penſion fund†. I wiſh no one could be made a maſon in *England* for a leſs ſum; for

* This meritorious piece of intelligence was communicated to me by Mr. T. A.....y, an *Engliſh* officer, a gentleman, who is not only an ornament to his profeſſion, but a brother maſon deſerving the higheſt encomiums.

† See Die Freymaürerey, der grade weg zur Glückſeligkeit, *Leipz.* 1769, in 8vo. *Alſo*, Die unüber-

for that, and that only, will diminiſh the number of indigent and needy free-maſons in *London*. In the country the number of poor maſons are very few, owing to a greater attention being paid who they admit, than the brethren do in town; conſequently the lodges have it oftener in their power to relieve the itinerant brother; eſpecially the lodges in *Kent*, who are ſo happily ſituated for the relief of foreigners paſſing and re-paſſing to and from the continent, and who never fail in extending their charity to all deſerving objects; recommending them by a letter to the next lodge, which letter gives an account of the traveller, and what ſum the laſt lodge had beſtowed. Thus the diſtreſſed brother is, as it were, handed from one to the other, and relieved by all, until he reaches the metropolis.

MANY lodges in *Germany*, *Denmark*, and *Sweden* have eſtabliſhed ſchools for the educa-

windliche Freymaürer, *Halle* 5767, in 4to. *Alſo*, Geſammlete Nachrichten von den Armen Einrichtungen der Freymaürer. *Dreſden* 1772, in 8vo.

N. B. 25 *Rix-dollars* equal to £4 3*s*. and 175 *Rix-dollars* equal to £29 1*s*.

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tion of *free-maſons children*, whoſe parents were thought incapable of doing it; viz. the lodge *Jonathan aux trois Colonnes* at *Brunſwick* have eſtabliſhed a ſchool for poor *maſonic children*, where they are taught languages, arithmetic, and various parts of the mathematics by brethren of the ſociety. Theſe children are greatly encouraged by the frequent viſits of his ſerene highneſs the duke of *Brunſwick*, who, on examination, diſtributes premiums to the deſerving.

The lodge *Des trois Claives* at *Eiſenach* have eſtabliſhed ſeveral ſchools for poor children in the country, with a fixed ſalary for ſchoolmaſters to teach reading, writing, and arithmetic. Theſe ſchools have educated upwards of 700 children already, and are now in a very flouriſhing ſtate. Nothing can equal the purity of manners, the mild and tender zeal, and the paternal kindneſs of the teachers; each of which may be as truly called the father, as he is the guide of the riſing generation under his care. Their authority is not felt, becauſe they command, forbid, and puniſh nothing, but what is commanded, forbidden, and puniſhed by that religion they all

reverence

reverence and love, and by the wiſe rules and regulations which the ſociety have eſtabliſhed.

The brethren in *Courland* have at their own expence eſtabliſhed a library of books, in *Mietau*; depoſited in a building erected for that purpoſe, with an annual ſtipend for its encreaſe. This library is open every day for public utility.

In the year 1773 the brethren at *Prague* built a large and extenſive workhouſe for poor *maſonic children*, and orphans, and called it *Saint John the Baptiſt's workhouſe*. Here the children are educated in the duties of religion, and in reading, writing, and arithmetic. The boys in particular are taught the different ſorts of writing uſed in *Germany*, likewiſe univerſal geography, with ſuch parts of drawing as are neceſſary in arts, trades, and agriculture; and the girls are taught houſewifery, ſpinning, knitting, ſowing, and every other neceſſary female occupation.

In 1771 the lodge *Au Lion Couronné* at *Caſſel*, erected a ſchool for educating the children of poor maſons belonging to the landgraviate

graviate of *Heſſe Caſſel*, which is now in a very flouriſhing condition, though 245 children have already been brought up, from eight years of age, until they could in ſome meaſure provide for themſelves.

In 1775 the lodge *Pax et Concordia*, in *Embden* in *Eaſt Friezland*, celebrated the feſtival of *Saint John* in a very pompous and magnificent manner, by a public proceſſion from the grand-maſter's houſe to the large room of baron *de Kalckreith*, where a public oration was pronounced by Dr. *Haffner* in the preſence of a very reſpectable audience. The ceremony concluded with a ſplendid ball in the evening, at which people of the firſt rank were preſent. On this occaſion the brethren collected among themſelves 87 *rix-dollars*, which they ſent to the churchwardens of the *Calviniſts*, the *Lutherans*, and the *Popiſh* churches, requeſting them to diſtribute the ſame amongſt the poor of their reſpective pariſhes.

In 1773 the united lodges of *Dreſden*, *Leipzig*, and *Görlitz* came to a reſolution to raiſe a fund for the ſupport and education of poor

poor children of every denomination in the electorate of *Saxony*; for which purpoſe they purchaſed the large and commodious houſe belonging to Count *Bruhl*, ſituate in *Friedrichſtadt*, and converted it into a ſeminary of learning. The maſonic ſubſcriptions for this laudable purpoſe amounted in the firſt year to 17,000 *rix-dollars* and upwards *. This ſchool is now in the moſt flouriſhing ſtate, having a ſufficient fund to maintain it; inſomuch, that in the ſpace of five years 1,100 children had been educated therein, the major part of whom muſt have remained totally illiterate, and of little uſe the ſtate, but which are thereby made uſeful ſubjects.

At *the opening of this new ſeminary of education, one of the brethren addreſſed the ſubſcribers in the following manner:* You will not fail, therefore, my worthy brethren, to concur with thoſe philanthrophic endeavours, and to take into your kind protection this *infant* undertaking! You will foſter it by your generous *charity*, and rear it to manhood by your continual favour and benevolence! It hath every

* £2833—and upwards.

claim

claim to your favour; and is in every reſpect of view worthy your moſt liberal donations.

As worthy *free-maſons*, as good *citizens*, as true *friends* to your country, you cannot withhold your approbation and your aid from a plan ſo evidently calculated to promote the public weal, by giving ſupport, cloaths, and education to the infant poor: it is rearing up an order of men more eſpecially, who in an eminent degree, will in all probability contribute to the public weal, in a country like ours ſupported by commerce, agriculture, and manufactures. Indeed the welfare and glory of a ſtate conſiſting in the multitude of its inhabitants, all real patriots muſt joyfully concur in every plan calculated to increaſe, ſupport, or preſerve their number.

It is an incumbent duty, my worthy brethren, on all thoſe, who in eaſe and affluence enjoy the fruits of their labours, to contribute all they can to their preſervation and ſuccour. For as all men compoſe but one great family, the rich and the powerful ſhould conſider all others as their brethren, of whom

they are conſtituted the protectors and guardians.

But not as *maſons* or *citizens* only, as *men*, we are peculiarly intereſted in this labour of love! In various other charitable inſtitutions, many who liberally contribute to them, can contemplate only at a diſtance the miſeries they ſympathetically relieve, nor come within the leaſt probability of deriving any advantage from the works they ſo generouſly ſupport. But in the preſent caſe, to bring it near to us all, not an individual perhaps among us, but may at ſome time or other experience or bleſs its fortunate eſtabliſhment. For neither high nor low, rich nor poor, young nor old, are, or can be entirely exempt from ſuch accidents as may require the aſſiſtance of ſuch an inſtitution. O bleſt ſociety! glorious eſtabliſhment! which in this pathetic caſe ſteps forth as a huſband to the widow, and as a father to the fatherleſs! For ſee, by its benign influence the work of humanity is begun! the means are applied!

Yet ſtill it hath another call upon you, and demands your further aid, not only as *maſons*,

maſons, as *citizens*, and as *men*, but as *chriſtians* alſo; as perſons not ſingly intereſted in the concerns of this life, but as contemplating that life, extended to futurity, and deſtined to an immortality of happineſs or miſery! Liberally then throw in your donations to the ſupport and enlargement of the inſtitution—an inſtitution, whoſe ſphere of good is remarkably extenſive: for while other charities originate from the miſeries and the misfortunes of life, ſtrive, and humanely ſtrive to remedy and relieve them; this, by a well-timed care, ſupports, whilſt a good education gives them the means of providing future ſubſiſtence. And if, as all the world allows, it is commendable to alleviate thoſe miſeries of poverty and diſtreſs, how much more ſo muſt it be to ſave that life, by timely nurſing it from infancy to manhood? You therefore, who are convinced, from your own happy exiſtence, of its comforts and its conſequence, will, in juſtice, in gratitude to God, and in ſincere love to your fellow-creatures, give yourſelves the ſublime, the heart-felt ſatisfaction of contributing as far as you are able, to the ſupport of an inſtitution, calculated to ſave, to reſtore, to give that glorious, that ineſtimable

bleſſing, *education*, which, as obſerved, may be the foundation of everlaſting life!

Go on then, my worthy brethren, founders, directors, and guardians of this uſeful plan—go on with confidence and comfort in the ſupport, promotion, and enlargement of it! The hand of Providence is and will be with you; and many orphans, or neglected children, the offspring of the unfortunate, or the unthinking part of the community, who being deſerted or left by their parents without money, friends, education, or principle, ſaved through your means, will have cauſe to bleſs you, we truſt, through endleſs ages! Thus by your humanity, the helpleſs poor are prevented from early aſſociating with the dregs of mankind, and the propenſities to vice, ſo ingrafted in human nature, being under no controul, are ſoon inured to a ſeries of vicious habits. Nurſed under the tuition of ſuch inſtructors, they herd in ruinous manſions, infeſt the ſtreets, frequent the highways, and in proportion to the detriment they commit upon thoſe who unfortunately fall into their hands, are applauded by their aſſociates. Thus the peace of ſociety is diſturbed by a vagrant banditti, who

who are the terror of the capital, and the reproach of the nation. All theſe diſaſters and grievances are happily prevented by this inſtitution. In wiſer and better days a civic crown would have adorned your brows! Nay, and even in theſe, the calm voice of reaſon and religion will applaud and honour you.—And what is far preferable, the calm and quiet voice of conſcience will ſpeak peace and applauſe to your hearts; ſure and bleſſed anticipation of that applauſe, which the God of mercies, and father of all compaſſion, will beſtow upon you, and upon all, who labour to ſave the helpleſs poor, to ſave even life, and to make that life happy here, and bleſſed hereafter *!

In 1782, the *Lodge of Fortitude*, at *Maidſtone* in *Kent*, came to a reſolution (in imitation of many foreign lodges) to render ſervice to mankind in general, by ſome ſingular tranſaction, more than the bulk of maſonry in *England* are accuſtomed to do, *viz.* The mari-

* *Tranſlated from a diſcourſe*, called, Vorleſung gehalten in dem beyden vereiningten Lodgen zu *Dreſden*, den 3ten May 1773, den Friedrichſtädtſchen Armen einrichtungen betriffend.

time

time ſituation of *Kent*, a country from its nature and ſituation in an eſpecial manner liable to accidents by water, and to which, in conſequence of theſe circumſtances, the *Humane Society* owes its riſe! An inſtitution ſo coincident with all the fineſt feelings of humanity, and ſo immediately intereſting to the public welfare, by ſaving the lives of an order of men, who in an eminent degree contribute to the public weal, in a maritime and commercial ſtate like ours; who occupying their buſineſs in the great waters, are conſequently more liable to accidents upon it. The *Lodge of Fortitude* maturely conſidering this, have diſtributed numbers of hand-bills through the county, containing the methods of treatment preſcribed by the directors and medical aſſiſtants; generouſly offer an addition to the rewards paid by that ſociety, when life is reſtored, in unſucceſsful attempts (provided the mode of treatment laid down by the ſociety has been uſed) to the publicans or other perſons who receive the bodies readily into their houſes; and to the perſon who firſt brings the news of an accident to the neareſt medical aſſiſtant. In ſhort, the lodge propoſe to purſue every method which will enable them to be

more

more uſeful in ſaving the lives of their fellow-creatures.

PERMIT me now, my worthy brethren, as father of the lodge (being inſtituted by me in 1779) to addreſs you on ſo laudable and praiſe-worthy an undertaking, being the firſt attempt in *England* of a free-maſons lodge rendering general utility to mankind. What pleaſure muſt you feel by contemplating the hundreds of caſes that have happened in our country alone, ſince the inſtitution of the *Humane Society* in 1774, conſider that they relate to ſuch a number of perſons, who for a time were counted amongſt the dead; and who owe the prolongation of their days (under the favour of that Providence which executes its deſigns by the intervention of ſecond cauſes) to the means employed to ſave the latent remains of life, which in all probability in a few minutes would have been deſtroyed beyond recovery: conſider that theſe perſons had all of them parents and friends intereſted in their reſtoration, and ſome of them tenderly intereſted: reflect but a moment upon the various ſervices they may have rendered, and are yet in a ſtate to render unto ſociety;

ſociety; upon the opportunities they have enjoyed, and ſtill enjoy, of informing and purifying their minds, and ſecuring eternal felicity: and you will ſhare with me the inexpreſſible joy with which ſucceſs may crown your well meant endeavours: you will join with me in aſcribing praiſe and thankſgiving to the great and only Author of every good and perfect gift; you will therefore ardently wiſh and contribute all in your power, that ſo beneficent a deſign may be univerſally encouraged and proſecuted with zeal.

Look, thou affectionate parent, look upon the child, ſource of all thy joys, and dearer to thee than even life itſelf! Imagine that beloved one, by fatal chance, ſuffocated in the waters, and borne a lifeleſs corpſe to thy melancholy home! his lovely eyes, late ſpeaking every pleaſure, now cloſed in death! his late active limbs flaccid and unable to move, and every ſign of total deprivation upon him!—Parent, with all thy tenderneſs, thou can'ſt not ſay, thou couldſt not deſcribe a thouſandth part of thoſe emotions which would ſwell thy heart, ſhouldſt thou behold, as by God's bleſſing ſoon thou mayſt, the little

little ſpark of almoſt-extinguiſhed life begin to revive, through the ſkilful efforts of thoſe inſtructed by this inſtitution to reſtore and to ſave! Parent, thou canſt not deſcribe what thy tender ſoul would feel on hearing the firſt ſob, the firſt recovering ſigh of thy beloved child, on beholding the object of thy deareſt care, opening once more his affectionate eyes upon thee, caſting his little arms around thy neck, and burſting with thee into tears of gratitude and joy! Parent, thou canſt not tell what deep ſenſations would almoſt burſt thy heart—on bearing in thy arms the dear recovered child, and preſenting it to the half-diſtracted partner of thy care—to the mother, frantic with deſpair and grief, the ſon, *who was dead and is alive again, was loſt and is found!* doubly dear for his imagined death; infinitely more valued from his ſuppoſed irreparable loſs.

But where ſhall I find words ſufficient to paint the anguiſh, or lament the deplorable ſituation of the wife,—in one ſad moment plunged from the height of happineſs into the deepeſt woe, herſelf a widow, and her children fatherleſs! For lo! amidſt the honeſt purſuits of induſtry and ſupport, the huſband, the

father, luckleſs moment! is whelmed beneath the devouring waves, and loſt to her and to them. Wretched widow! Who now ſhall give thee comfort? Who ſhall ſuccour thy deſolate orphans, and ſhield both them and thee? —poor unprotected ones—from all the difficulties of an injurious world! You, my worthy brethren, have embraced the means, and Providence will bleſs the undertaking.

A WORTHY member of this very reſpectable lodge, *(Thomas Skipley*, Eſq. of *Maidſtone)* whoſe time is entirely ſpent in acts of public utility, has found out a *cheap ſoup* that will not diſgrace the tables of the rich, the quality being ſo excellent; nevertheleſs, ſixpence is ſufficient to make this *ſoup* for ſix people, and ſo in proportion for any number. It was univerſally uſed amongſt the ſoldiers at *Coxheath* camp, being calculated for the benefit of poor families in times of ſcarcity. The author ſpares no pains or expence to make it known.

As a very curious mechanic, he has invented many very uſeful inſtruments for the purpoſes of real utility in common life, *viz.*

meat

An inſtrument whereby the largeſt piece of meat can be either boiled or roaſted to the very centre, equally the ſame as on the outſide. Another inſtrument called a *fire-feeder*, by which a ſmall quantity of coals will anſwer the purpoſe of a much larger quantity, it even burns the aſhes and ſmoke into a vehement fire. Alſo an inſtrument for weeding gardens without ſtooping, by which one hand can do as much work as five or ſix in the uſual way.

THIS brother's inventions are numerous, and the expence of having them made very trifling. In ſhort, the lodge of *Fortitude* is a ſchool of univerſal utility, and a worthy example to other lodges.

THE provincial grand-lodge of *Kent* has met every *St. John*'s day ſince the year 1777, in different parts of the county, not only to celebrate that feſtival by a ſermon, a proceſſion, and a diſtribution of money to the poor of the pariſh where the ſermon was preached, but to ſhew a good example to the world in general, of the rectitude, morality, and virtue of the ſociety, by their decent and ſuitable deportment. At theſe meetings the brethren are

acquainted with the tranſactions and laws of the grand-lodge, which are always read and explained to them, together with the bye-laws of the provincial grand-lodge *; and in order that the different lodges in that county ſhould be well inſtructed in their ſeveral duties as maſons, *Laws, Rules, and Regulations for the good government thereof*, are printed every two years, and diſtributed amongſt the lodges and provincial grand-officers †. This method has had ſo good an effect, that the *Kentiſh Free-maſons* are not only the moſt experienced, but the moſt hoſpitable, humane, and charitable (probably) of any in *England*.

In the year 1772, the lodges in *Saxony*, eſpecially in *Dreſden*, *Leipzig*, and *Sachenfeld*, at a time when all kind of proviſions were ſo exceeding dear, that the poorer ſort of people could ſcarcely procure any, and a famine was apprehended; in thoſe days of calamity *free-maſons* opened a ſubſcription for the relief

* *Nehemiah*, ch. 8.

† *Smith*'s Laws, Rules, and Regulations for the good government of the P. G. L. of Kent, in 12mo. 1781.

ſix

of the poor unfortunate ſufferers, which in ſix months time amounted to 2874 rixdollars ‡, by which they were enabled to relieve upwards of two thouſand poor families, who otherwiſe in all probability muſt have periſhed through want.

In imitation of thoſe, moſt of the lodges in *Germany*, *Denmark*, *Sweden*, *Holland*, and *Ruſſia* have, and are continually eſtabliſhing ſeminaries of learning for the education of youth of both ſexes; not only for *free-maſons children*, but for the poor of every denomination.

Hence, by the liberality of *maſons* they enjoy a kind of foretaſte, and an anticipation of the joys above; whilſt they are more and more fitting and preparing themſelves by the uniform practice of virtue, eſpecially of charity and fraternal kindneſs, for the beatific viſion, or the enjoyment of the auguſt preſence of the ſupreme Grand-maſter of us, and all things: where may we all meet to love, praiſe, and glorify him for ever.

‡ Upwards of 574 l.

Charity

Charity decent, modeſt, eaſy, kind,
Softens the high, and rears the abject mind:
Knows with juſt reins and gentle hand to guide
Betwixt vile ſhame and arbitrary pride.
Not ſoon provok'd, ſhe eaſily forgives,
And much ſhe ſuffers, as ſhe much believes;
Soft peace ſhe brings, wherever ſhe arrives,
She builds our quiet, as ſhe forms our lives;
Lays the rough paths of peeviſh nature even,
And opens in each heart a little heaven.

Each other gift which God on men beſtows,
His proper bound, and due reſtriction knows;
To one fixt purpoſe dedicates its power,
And finiſhing its act, exiſts no more.
Thus, in obedience to what heaven decrees,
Knowledge ſhall fail, and prophecy ſhall ceaſe:
But laſting Charity's more ample ſway,
Nor bound by time, nor ſubject to decay,
An happy triumph ſhall for ever live,
And endleſs good diffuſe, and endleſs praiſe receive.

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GELLERT.

To

To heaven's high Architect all praiſe,
All gratitude be given;
Who deign'd the human ſoul to raiſe
By ſecrets ſprung from heaven.

Solomon's Temple.

FINIS.